

CHURCH MANAGEMENT

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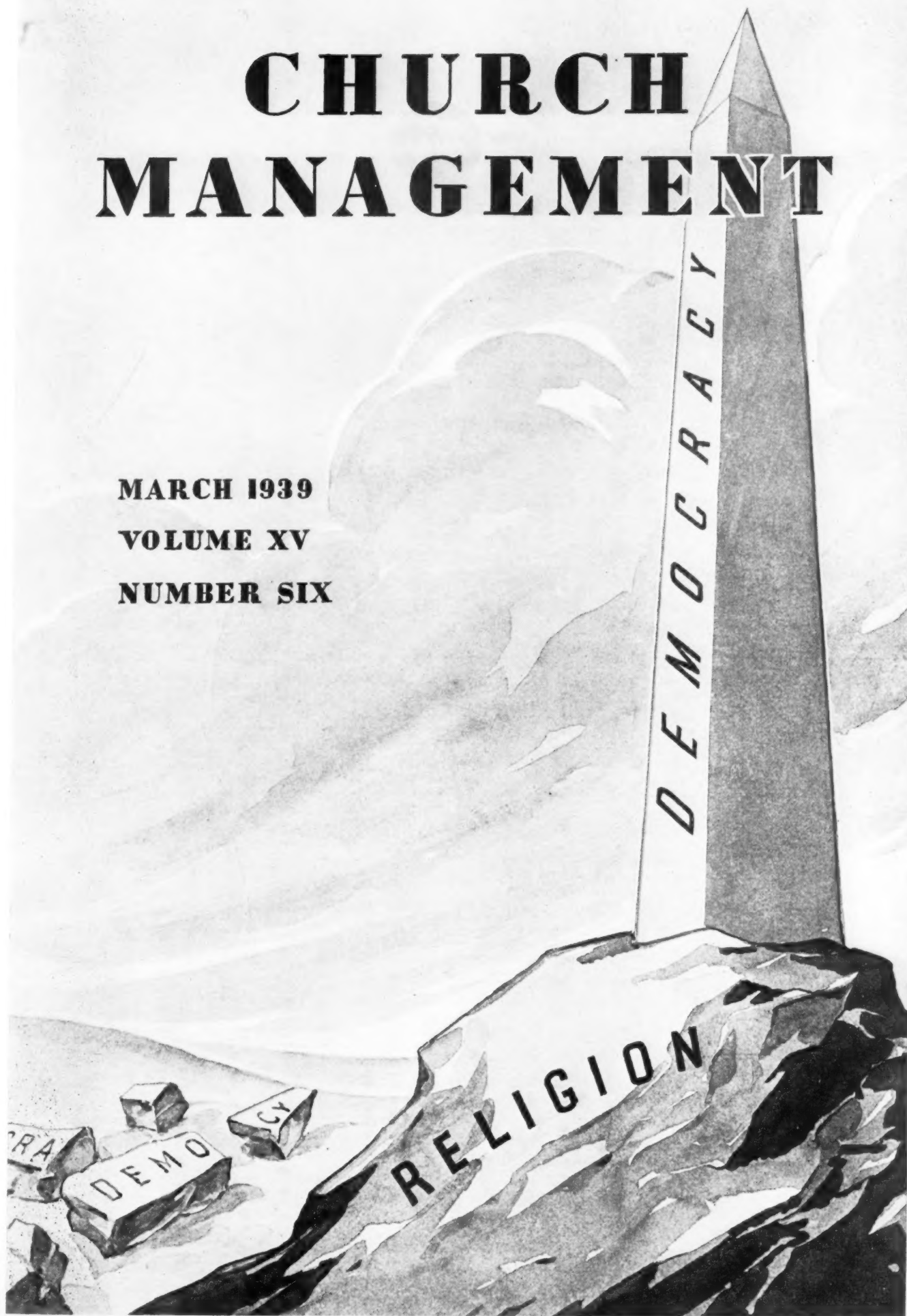


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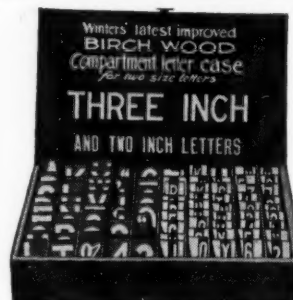
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Ministerial Oddities

By Thomas H. Warner

ABOUT PREACHING

Preparation

A young minister read a pilfered sermon to an aged minister, and solicited a compliment. The aged minister replied: "Your sermon is a good one, but you have selected the wrong text for your topic. You should have taken the passage, 'Alas! master, for it was borrowed'."

* * *

When in Boston, during the latter part of his life, Dr. West was invited by Dr. Clarke, of the First Church, to preach for him. About an hour before the services were to commence, Father West requested his friend to give him a text. At this Dr. Clarke was alarmed, and asked if it were possible that he was going to preach without notes and with no other preparation. "Come, come," said Father West, "it is my way, give me a text." Dr. Clarke selected Romans xiv, 22: "What if God, willing to show his wrath, and make his power known, endured with long-suffering the vessels of wrath fitted to destruction." Dr. West looked over the Bible a few minutes, turning down leaves here and there, and then went into the church, where he preached a cogent, logical discourse, an hour and twenty minutes long, on that perplexing subject. The strong men of the congregation were intensely interested, and Dr. Clarke, on coming from the pulpit, exclaimed, "Why, Father West, it would have taken me three months to prepare such a discourse." "Ha, ha, ha," was the reply, "and I have been studying it out twenty years."

* * *

Pastor Thomas Spurgeon tells this story of a preacher who had a "fatal fluency of speech," for whom an acquaintance laid a trap.

He had a way of promising to preach, and on beginning would say something like, "I have been too busy to prepare a sermon, but if someone will kindly give me a text, I'll preach from it."

One old church member determined to cure him. He therefore asked him to preach. The invitation was accepted. The time came and the visitor began his usual introduction:

"Brethren, I have been so pushed for time to-day as to have been quite unable to prepare a sermon. But if some of you will give me a text I'll preach from it. Perhaps my brother here"—turning to the plotter near him—"will suggest a text." "Yes, brother,"

(Turn to page 297)

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TABLE of CONTENTS

MARCH, 1939

	Page
Lenten Material	
Living Lenten Thoughts—Titus Lehmann.....	305
A Plan for Daily Lenten Devotions—Harold I. Zook.....	318
Lenten Verses—A. L. BURGREN.....	328
Worship	
Check List for the Evaluation of Public Worship—P. Henry Lotz	315
Song Books of Yesterday—Robbie Trent.....	313
Church Building Maintenance	
How to Keep Floors Clean and Attractive.....	311
This Is the Time for Memorials.....	312
Fewer Church Sleepers—E. J. Dail.....	324
Chimes for Calling Classes.....	339
The Minister	
Ministerial Oddities—Thomas H. Warner.....	295
The Minister in the Hospital—Russell L. Dicks.....	300
A Golden Wedding Service—H. F. Siemsen.....	310
Ministers' Vacation Exchange.....	329
I Am Bewildered—Charley Grant.....	345
The Minister's Wife	
Installation for a Women's Union—Orval C. Hendrickson.....	327
Training for the Minister's Wife—Mrs. John E. Ransom.....	336
Church Administration	
What I Found in Knox County—C. R. McBride.....	307
A Church Sponsored Credit Union.....	308
This Church Uses Lenten Publicity.....	338
Masthead for Newspapers.....	346
Youth	
Less Than One Cent Per Mile—Norman W. Siringir.....	302
The Changing World	
The Temple of Religion and the Tower of Peace—Stanley Armstrong Hunter	309
Christian Co-operatives—Sheldon Christian.....	316
World in Cartoon.....	301-304-306
News of Religious World.....	308-321-326-342
Homiletic Material	
Eye Gate Suggestions—Eugene H. Bronson.....	320
Christianity's Debt to Judaism—Robert W. Burns.....	322
The Totalitarian Jew—George Swann.....	323
Sermon Scrap Book—Paul F. Boller.....	340
What Religion Does for Us (Sermonette).....	340
The Victorious Life (Sermon)—Frank H. Kennedy.....	343
Books	
Reviews of Current Books.....	330-331-332-333-334-335
Editorials	
Conserving Human Values—The Social Security Tax and Religious Freedom	299-350

THE EDITOR'S DRAWER



Is This Modernism?

A recent subscription letter to prospective subscribers describes *Church Management* as "socially minded, liberal in thought and tolerant in spirit." L. N. McCauley, a minister of Swaledale, Iowa, writes us that this "means non-Christian, modernistic and hence useless to me."

If being socially minded, liberal in thought and tolerant in spirit puts one in the modernistic classification we are willing to be so classified. We will have good company. But we hate, very much, to see believers yield these qualities which are so distinctly Christian to a modernistic or non-Christian group, for we believe they are Christian qualities. Despite the fact that this clergyman finds the magazine useless we shall continue to aspire to social mindedness, liberality in thought and brotherhood, and tolerance in spirit.

To fail in this particular would, I think, make us forfeit our right to prophethood.

William H. Leach.



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CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

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(From page 295)

came the ready response, "your text is the last part of the ninth verse of the first chapter of Ezra, and its words are, 'Nine and twenty knives.'" There was a pause, an ominous pause as the preacher found his text. He read it.

A pause—a long pause. Then slowly and emphatically. "Nine and twenty knives." A longer pause. Then, meditatively, "Nine and twenty knives." Again he rested. "Nine and twenty knives—and if there were nine hundred and twenty knives, I could not say another word."

* * *

Length

If Queen Victoria's preference was for a sermon of eighteen minutes, King Edward declared for greater brevity. In the original arrangements for his coronation the sermon by the Bishop of London was allotted five minutes, and when the king's illness necessitated the alteration of the ceremony the sermon was cut out altogether. Napoleon III strictly limited preachers before him to a quarter of an hour, and if they exceeded it an officer of the imperial household stepped in the pulpit and ended the discourse. But our own Charles II once slept so soundly under the ministrations of Ken that on awakening greatly refreshed he exclaimed "Odds fish!—man must have a bishopric," and gave him Bath and Wells when it fell vacant.—London Chronicle.

* * *

In 1886, fifty-three years ago, Rev. Edward White was chairman of the English Congregational Union. Commenting on his address, the *Christian World* said: "The address was abbreviated by Mr. White in delivery, about a third of it not being read. The reading took just two hours. Mr. White was in good voice; but he seemed taxed by the effort, and partook at intervals of a preparation resembling that with which Mr. Gladstone fortifies himself during one of his long speeches. The substance of his discourse was followed closely by his hearers, cheering and laughter greeting many of his passages, and very loud applause being given to the whole address when he had finished. Even those passages—like the one on the Temperance question—that were, perhaps, not uncalculated to evoke some dissentient sounds, were heard without any counter-demonstration.

* * *

"When you've got a thing to say,
Say it! Don't take half a day.
When your yarn's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapour—

(Turn to page 298)

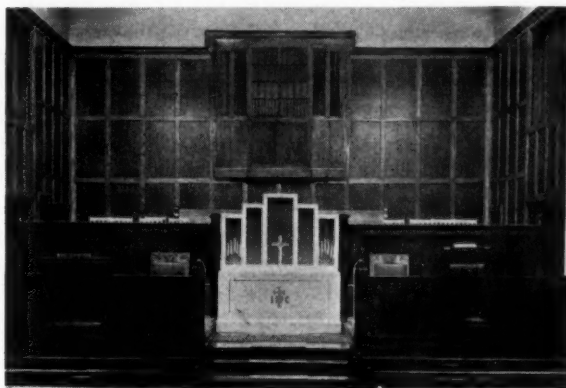
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Ministerial Oddities

(From page 297)

Don't you fill an eight-page paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her, until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day."

A lady took her son, of some five years, to church. After the minister had been preaching about half-an-hour the little fellow grew sleepy and began to nod. The mother roused him into attention several times by pushing, but as it seemed a hopeless case, she concluded to let him sleep undisturbed. After a little while the little fellow had his nap out, and saw the minister still holding forth. He looked up in his mother's face and innocently asked, "Mother, is it this Sunday night, or is it next Sunday night?"

"A great many people sleep between these walls," said the guide, showing the visitor through the ancient English church where many noble families were interred.

"Just the same way over in our country," replied the American visitor.

One day the minister of Morebattle, a little town in Scotland, was criticising his congregation for sleeping during service, and in order to give point to his remarks, he pointed to the town idiot, who sat above the congregation, and said: "There's daft Jimmie Grant in the loft; he's a fool and he doesn't sleep in church."

"Aye minister," broke in Jimmie, from his place, "but if I hadna bin a fule, aiblins, I wud hae bin asleep tae."
—*Leslie's Monthly*.

Delivery

Rev. Dr. McKenzie once addressed the Boston ministers on the "Art of Preaching Extemporaneously." His address, which lasted an hour, was an excellent illustration of his topic. He said that preaching does not differ in its method from other kinds of talking. "Make sure that you can state what you know. Then go into the pulpit and state it. If all that you can get out of a week's life you can say in ten minutes, don't take eleven. If it requires forty, take it. If you have thought your message into your life, and your life into it, it will not be difficult to tell it."

Commenting on the addresses given before the English Congregational Union, some year ago, the *Echo* remarked on the singular slavery to paper which was there exhibited. One minister delivering an address read from the inevitable manuscript, on the

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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Conserving Human Values

ONE of the first interests of the church should be the conservation of human values. Probably there is no period more opportune for this emphasis than the Lenten season. True loyalty to Jesus Christ not alone implies the spirit of devotion but, likewise, the spiritual welfare of the individual.

Churchmen are always under temptation to be more eager for a loyal relation to the church services than to render a spiritual service to the individual. We are too quick to accuse delinquent members of their failures in attendance. We hesitate to take the time and energy necessary to find out the cause of their apparent delinquencies.

The past ten years have been strenuous ones for most people. The human casualties of the depression years are numbered by the millions. It has been difficult for individuals to make the social and spiritual adjustments necessary. There was a falling off in church attendance as people wrestled in vain with their problems. Many times they struggled alone when a friendly, pastoring church could have been of help.

Suppose that your coat was threadbare and your shoes were ragged. Would you attend church? We suspect not. Suppose your family was torn by dissension as the result of the nervous strain of depression years. Would you go to church? Again we doubt it. Suppose you had worried through the night to adjust the income available to meet debts which must be paid and awoke in the morning to find a church visitor to remind you that your pledge had not been paid. Would you have a friendly attitude toward the church? We rather suspect not. Too many times our churches have been insensitive to the terrific strains which individuals have experienced through these years.

The problem mentioned above is being attacked of course. The avalanche of books on pastoral psychiatry and the new pastoral psychology coming from the presses have been born out of this need. No one has a right to call himself a pastor until he has tried to better prepare himself for these strenuous days.

But back of the reading and the method the one thing that is essential is a proper evaluation of the individual and his needs. We would suggest that during the coming Lenten season that the ministers bring around them understanding people and make the first step in Lenten evangelism and effort to recover some of the individuals lost to the church during these years. It may prove a fruitful source of evangelism and certainly is a compensating kind for those who engage in the work.

The Social Security Tax and Religious Freedom

IT has been both amusing and alarming to find so many churchmen attacking the proposed legislation which would include church employees in the benefits of the social security act. Amusing, for churches have been foremost in advocating social legislation for others; alarming, because so many by some strange process of reasoning reach the conclusion that to tax a church means a violation of our historic freedom between church and state.

To our mind exemption from taxation rather than the imposition of taxes represents a relationship between church and state. The ideal of a free church is to take its place in society as does an individual. The fact that an American citizen pays taxes does not mean that he has forfeited his constitution rights for freedom of thought, speech and action. The servant of the state who has been freed

(Turn to page 350)

The Minister in the Hospital

By Russell L. Dicks*

Here is a brief outline in the pastor's technique for hospital calling. Mr. Dicks who is the chaplain of the Presbyterian Hospital, Chicago, and the author of several books on this side of pastoring, directs your attention to the possibilities and the technique of such a ministry. Next month Mr. Dicks will write on "The Place of Prayer in the Ministry to the Sick."



Recently a minister wrote to me as follows: "I have just taken a position as minister of a church in a community where there is a fine hospital. The superintendent and medical staff are anxious to have me do as much calling in the hospital as possible. How shall I go about it?" A short while ago another minister wrote that upon going to a new church he had found a tuberculosis sanitarium nearby. He called upon the superintendent to offer his services and ask permission to see any patients who would welcome the call of a minister. After a pleasant chat the superintendent inquired of my friend if he would like to take their Sunday afternoon worship service for patients each Sunday for which there was a small stipend. It was customary to pass this service around among the local clergy but as none of them came near the hospital except upon their specified Sundays the superintendent proposed that my friend should take all the services. The minister wrote, "I have a sanitarium on my hands and the ministers on my neck. What shall I do?"

Many clergymen would like to call upon the patients in their local hospitals but have little idea as to how to go about it. Some set aside an afternoon a week and with the superintendent's permission wander from bed to bed speaking to everyone. Others have tried such calling but have given it up because they have worked so completely in the dark. They have worked alone without understanding and cooperation of the medical or nursing staffs and without knowing who they should see or what they were looking for. Yet they believe there must be persons in every hospital, regardless of how small or how well staffed it may be, who will benefit by calls from a minister—and they are right.

The greatest problem a minister faces in calling upon persons in a hospital who are not his own parishioners and who have not asked to see a minister is in getting to those who most need to see him. Bed-to-bed visiting is not a good use of one's time which is limited on the part of every minister. Calling upon the sick is time consuming and we must make the most of that which we can give to the task. Our best hope is to educate our medical and nursing staffs to direct us to the persons who most need to be seen. The results will be that we will see far fewer patients, we will see them more frequently, we will see those with the most discouraging illnesses, and our labors will be far from one continuous happy drama. But I have long ago come to suspect the clergyman of either gross self conceit or of ineffective methods who reports nothing but successful work with individuals, especially in the sickroom.



Russell L. Dicks

No clergyman should attempt to minister to the patients of a whole hospital alone if it is possible to enlist the interest of other local clergy. I realize, as in the case of the above minister who wrote concerning the sanitarium, that it is trying to await the stirring of clerical gentlemen from their accustomed ruts. If one has the courage, energy, and time, and if there are no encouraging signs of life upon the ministerial horizon, then one must go on alone.

Secure Confidence

First, call upon the hospital superintendent and gain his or her goodwill and confidence. Most superintendents will be so surprised at your interest that they will welcome you eagerly, but your task is barely begun. Next, meet the superintendent of nurses and enlist her interest, but those from whom you will receive your important leads are the medical staff and head nurses. If the hospital is large the medical and nursing staff will be large and your task of gaining their understanding and cooperation correspondingly complex. Your efforts to help the patients will afford you common meeting ground with them and as you work at the task you will come to know them and they to trust and depend upon you. As they find you beside the lonely, discouraged, and dying, at all hours of the day and night, seeking unhurriedly to be of any help you can, they will think of you in other instances of such need and come to call for your assistance.

The minister should look for the following groups of persons in a hospital and should inquire for such patients in his educational efforts with the staff. It is among these persons that we have found, after hundreds of experiences, that the greatest spiritual need lies and consequently the minister's greatest opportunity. These groups naturally overlap for a given person may pass through several of these classifications at one time or another during his illness. I will list them briefly with no indication as to diseases, for physical illness is of secondary importance to the minister.

1. Persons who are to have serious surgical operations. It is important to see these patients early so as to establish yourself with them and to aid

in their pre-operative struggle as they strive to be quiet and maintain their confidence, for then the soul is sorely tried. From among this group will come a number that will not recover, if you have seen them before operation you will be in a better position to help them as they come up to death.

2. Those who have been or are to be convalescing a long time; by that I mean anything over three weeks. Some persons welcome a few days or a few weeks quietness when they can be alone, depending somewhat upon their illness and temperament, but for most it soon becomes monotonous; then the devils of loneliness push in upon them, bringing with them hosts of others until the house is overrun.

3. Closely associated with the above group although not definitely a part of it will be those persons who come to the hospital from a distance for treatment, whose family and friends consequently will not be able to see them frequently. Not only do these patients feel the stress of strangeness met in illness but outwardly they often feel like strangers also. Nowhere is preventative work against loneliness and discouragement more effective than in these two groups.

4. Those who will be left with a handicap following their illness such as brought about by an amputated limb, loss of eye sight, partial paralysis, and other difficulties. They will be facing these conditions mentally and emotionally and brooding about them while still in the hospital, they may become depressed, discouraged, and bitter.

5. Persons who are not getting along well physically, who seem to be discouraged and worried, with or without good reason. The physician in charge will be searching for the cause of their failure to recover—if the minister is alert and has the confidence of the physician he may be of assistance in discovering and relieving the cause of worry. He can almost always improve the patient's outlook whether the cause of his worry is discovered or not.

6. Those who are not to get well. Ministry to the dying is not very different from ministry to those who are to recover. It is usually more intense and humor plays less part. But it is one of the most significant tasks we are privileged to perform, far more important than conducting funerals or performing marriage ceremonies. By and large it is not a difficult ministry but it calls for tremendous discipline on the part of the clergyman and often for long hours of waiting.

7. Finally, there is the ministry to the families of patients going through any one of the above experiences. The



THE PARAMOUNT TASK AHEAD

stress of those who wait is often greater than that of those who are going through the experiences themselves. The minister further needs to be alert for the family because most physicians and the personnel of hospitals are prepared to care for the ill but give little attention to the families of the ill.

Literature Available

Space does not permit a discussion of the clergyman's work with patients found in the above groups. That will be found elsewhere: *The Art of Ministering to the Sick*¹ by Cabot & Dicks, *When You Call on the Sick*,² Dicks, *And Ye Visited Me*,² Dicks. Valuable suggestion for work with all persons under stress may be found in Dr. John Bonnell's recent book, *Pastorial Psychiatry*.² I would express one caution in the use of Dr. Bonnell's method in work with the physically ill who have not asked for a clergyman, and that is against being as aggressive as Dr. Bonnell often is in his work with persons who seek his aid in the study. There is a world of difference in the way one should work in these two very

different situations.

At no other place as in calling upon the sick who are not one's parishioners in a hospital does one need to lose oneself in the concern for helping others. That seemed to be the message of our Lord when he said, "When I was sick ye visited me."

LUTHERANS SPONSOR RELIGIOUS MOTION PICTURE

Washington, D. C.—Preliminary work will begin immediately on a plan to organize a department of motion pictures under the sponsorship of the National Lutheran Council. As soon as an adequate fund is available a library of religious motion pictures will be established through which films will be distributed to churches throughout the country. The possibilities of film production were also studied by Lutheran leaders at the twenty-first annual meeting of the Council held here.

Included in the discussion was the advisability of establishing a Lutheran radio station in the eastern part of the country.

1. Macmillan.

2. Harper & Brothers.

Less Than One Cent Per Mile

By Norman W. Siringer

This article, written by one of the young men, not alone gives the picture of a type of church project which has tremendous possibilities but also the impressions of the boy in the educational trip. Educational and spiritual values are born in situations such as these.

ONE day last August, ten boys, two counselors and a dog, started from North Olmsted, Ohio, and enjoyed a 2,800 mile Educational Tour of Kentucky, Tennessee, Alabama, Georgia, North Carolina, Virginia, Maryland, Pennsylvania and Ohio. This unusual educational tour lasted eleven days, and cost \$25.00 or less than one cent per mile, per boy.

Our guide and leader, Rev. William G. Schneider, minister of the North Olmsted Universalist Church, organized and supervised the trip, with an able assistant and friend, Mr. George Cherry, a prominent business man of Lakewood, Ohio. Mr. Schneider is a convinced believer in the importance of the Church taking a more sincere interest in youth. This trip was planned to give them first hand knowledge of the Mountaineers, the Share-Croppers, the T. V. A. regions, and the southern negro.

Our tour of the nine states was made in two Plymouth automobiles, 5 boys and one of our leaders in each car. All luggage, food, camp stove, blankets, cots, suitcases, etc. were carried in the compact two-wheel trailer hitched to Mr. Schneider's car. I must say a word about our trailer because everywhere we camped or stopped it was a real attraction. The trailer was made of sheet-iron, with cup-boards and shelves on both sides, full length with sides hinged to swing open over the wheels. Sides thus served as tables with the shelves of food stuffs, first aid cases, and other quickly accessible necessities easy to get to. Sides hung on three ropes to eliminate any rattle while closed and en-route. An insulated all-metal, cork-lined ice-box was fastened under the rear. It was designed and made by Mr. Herman W. Gerhan, a member of Mr. Schneider's Church. Its convenience eliminated the gypsy from our so-called gypsy tour and made it much easier for our leaders.

The trip was truly educational in many fields. Each member acquired a better knowledge of geography, his-

tory, natural science, geology, sociology, psychology and personal hygiene than he had previous to the trip. To most boys, eleven days of "roughing it" was a new venture, and as in every new venture, there were problems and difficulties that had to be combatted. We learned the advantage in sleeping out with the heavens as a canopy and breathing moon-kissed air.

A word about the boys. They varied in ages from 13 years to 23 years. Seven were attending high school, two college, and one had recently served four years as a non-commissioned officer in the National Guard. Of the twelve in the group, seven hailed from North Olmsted, two from Bay Village, two from Lakewood, and one from Rocky River, all suburbs of Cleveland, Ohio's metropolis.

The Trip

We started from Mr. Schneider's home at six o'clock in the morning of August 3, heading straight southward to Columbus with straight fast Ohio roads all the way. At Circleville, the old Ohio town that once had been a Circle-Fort where the whites had held off Indian tribes, we stopped at the Hunter Hardware store—a friend of Mr. Schneider's formerly of Lakewood. Mr. Hunter showed us the remains of the Circle-Fort and on leaving donated a ball and bat "for the boys."

From Portsmouth, Ohio, to Maysville, Kentucky, along the beautiful Ohio River, we saw landmarks of the worst flood in the history of the river. All along the way, roads were being reinforced, levees were being constructed in an attempt to stave off future rampages of the treacherous water. We reached Maysville at 3 p. m. disheartened at the poor roads along the Ohio River, hoping that the rest of the trip would not be made under similar hardship.

As we entered Maysville we saw two little colored boys sleeping in chairs on the toll bridge. From now on our trip would take us from a practically white

country to a section where whites and negroes lived together in equal proportion.

The first noticeable difference in Kentucky from Ohio was its narrow, winding roads. Tobacco fields grew in number as we progressed through the state, and everywhere were fields of Kentucky's famous "blue grass." A few miles into Kentucky and we noticed a strange thing: the soil was much redder than it is in Ohio. This was phenomenon to us throughout the trip as we progressed deeper into the south; it was almost as if we could see the soil grow redder with each mile. As we neared Lexington we passed well-kept horse farms, for Kentucky is the Mecca of racing horses.

At Lexington we stopped for a slight repairing of Mr. Cherry's car, in which time Skippy, Mr. Cherry's dog, took it upon himself to make a little visit to the city. The net result was a search that lasted several hours until Skippy was located almost four miles from the repair shop.

We were sidetracked in the evening on a lonely Kentucky road, and for many hours futilely searched for our route. At last we camped at Bardstown dusty, fatigued, and hungry, on the grounds of one of the earliest Catholic Churches in the country. Throughout the night, sleeping on cots under the canopy of the heavens, at half-hour intervals, the huge bell in the tower tolled for early Mass.

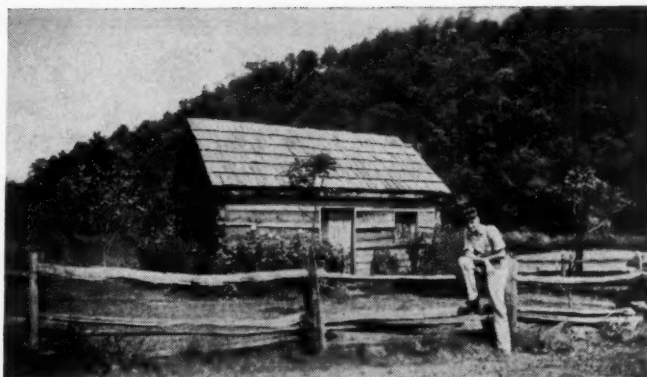
In the morning we visited the old Kentucky estate of the Honorable Judge John Rowan where Stephen Foster had been inspired to write that masterpiece of folk song, "My Old Kentucky Home." It was with near-reluctance that we departed from Bardstown, for it was here that we had received our first taste of "good old southern hospitality."

At Knob Creek, Kentucky, we visited the log cabin that was Lincoln's first recollection of home, a cabin in which the Lincoln family lived for four years, from 1811-1815. It seemed strange that an entire family could live in a tiny, single-room cabin such as this, but our guide laughed and informed us that it was not unusual a century ago to find a family of two or twelve living in a cabin even smaller than the Lincoln cabin.

At right: Lincoln's home (1812-1816) at Hodgenville, Kentucky

Below: The kitchen trailer

Lower right: Mount Vernon



At Lincoln's Birthplace

Soon after leaving Lincoln's boyhood home we arrived at Lincoln's birthplace, situated on a wooded hill just outside of Hodgenville, in what formerly was the wilds of Kentucky. The original cabin, enshrined in a great stone memorial, is the actual cabin where Lincoln was born. Inside the memorial building, graven on the great stone walls, are poems and quotations that depict the great man in his heyday of glory. In the Memorial Park, Mr. Schneider showed us a specimen from one of the numerous shingle oak trees. Like all tourists, we visited the souvenir stands for post cards and future reminders of the trip.

The boys of Mr. Cherry's car found a typical southern negro devouring a huge quarter-watermelon who directed them to a real old-fashioned swimming hole. After a brief session of swimming in a fluid that seemed more mud than water, swimming in nature's own garb, we headed out of Hodgenville, going south.

It was past midday when we arrived at the Historic Mammoth Cave, first discovered by a white man in 1799. It is really not one cave, more a series of caves of different levels that were carved by the continuous torrent of underground streams. After we had lunched in the beautiful Mammoth Cave rotunda, we took a three-hour tour through the cave. On Echo River, a muddy underground stream, we were amused by the singing of Mr. Cherry, our No. 1 comedian. In Mammoth Cave the temperature averaged 50 degrees

and when we came out into the sun again our sensations were that of entering a boiler room. Mr. Cherry noticed two things upon returning to his car: the left rear tire was punctured, and Skipp, our canine mascot, had become thirsty and had uncovered a spring in the front seat.

Throughout Tennessee we received much evidence of the willingness of the south to participate in politics. As we drove through the state that evening, late primary election returns were just coming in. In nearly every town the public square was filled with hundreds of cheering people who were celebrating election day. The attitude of the south toward the New Deal and the WPA appeared favorable.

That evening we ate a midnight snack at a tavern outside of Columbia, Tennessee, and accepted an invitation to use their tourist grounds for the night.

In the morning we made good time, arriving at Florence, Alabama, in the heart of the T.V.A. region, by noon. We stopped at the real estate office of Mr. Edward Needs, formerly of Lakewood, and a friend of Mr. Schneider's and we were guided through the Wilson Dam by his son, Roy. The Wilson Dam is only one of nine dams in the project, three of which have already been constructed, three are now under construction and three will be started soon. The nine dams will extend along 150 miles of the Tennessee River, and each will be built on a higher level than the preceding one. The purpose of the dams is manifold: to supply power, to prevent erosion of the soil and to transfer

the residue material of the Tennessee River into a cheap commercial fertilizer, to irrigate the surrounding land properly, etc. The main consensus of opinion around the T.V.A. works is that the project is not progressing as rapidly as it should and as rapidly as was promised by President Roosevelt.

At Tusculumbia, the home of Helen Keller, we enjoyed a swim in a beautiful artificial pool on the outskirts of town. It was here also that we had our first taste of delicious southern watermelons.

At Birmingham, the steel center of the south, we were forced to use the services of the police station when our cars became separated. Reunited once again, we suppered and then drove to Eden, Alabama, where we spent the night on the grounds of the beautiful Black and White Inn. Although we had camped here without the owner's permission, we were again treated with courtesy and kindness. Everywhere we went in the south, the people took an interest in our trip and were glad to help us in any way.

Repairing a second puncture near the Alabama-Georgia border, we noticed a strange and pathetic sight. On the porch of the country store were a dozen white men, shoeless, literally dressed in "tatters." Two of their number were engaged in a battle of wits over a well-worn checker board, using bottle caps for checkers. It was evident by their emaciated, lethargic appearance, as well as by the fact that none of them looked as if he had ever worn a pair of shoes, that they were

all suffering from hookworm, a chronic southern disease, which the ignorance and superstitious fears of parts of the south against scientific treatment of disease, had kept alive.

All through Alabama and central Georgia, we were passing through the heart of the sharecropper district. On every side of the road were small run-down shacks that housed the cotton farmers, scattered haphazardly through the vast field of cotton. It seemed strange that in a land where crops are so rich and plentiful living conditions could be at such low ebb. Nature had done its part in the game of life, why could not man have done his?

At Atlanta we drove into a cloudburst that threatened to wash both cars down the side of a hill. We made a brief visit to Warm Springs, the resort made famous by President Roosevelt.

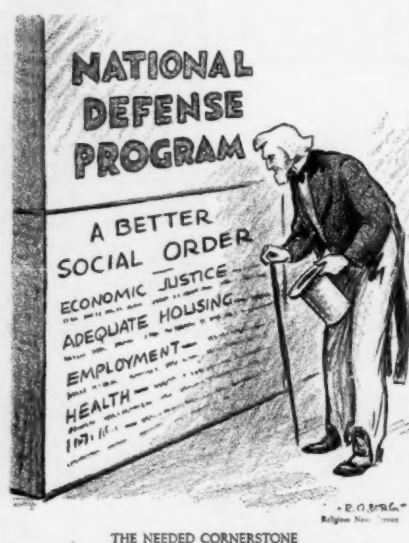
An hour past Atlanta and we entered the southern end of the Appalachian Mountains. Although the roads were very good we made little progress because of the winding and turning through the mountains, consequently we were only able to reach Murphy, just over the border in North Carolina, by nightfall. That evening we slept in an open field near the town. The cold enervating air, the bubble of a mountain stream near by, and the early morning dew helped make this the most refreshing sleep that we had on the entire trip.

After we repaired another tire in the morning we again bucked loftier and more scenic mountains to Asheville, the resort center of the Smoky Mountains. We left Asheville very peeved—after a three-hour wait in a repair shop to have a new spring leaf put in the trailer, we were forced to take the road without it because the garage was too busy to accommodate us.

The most hazardous portion of our trip was on the winding road that took us around Mt. Mitchell, the highest peak in the southeastern United States. But from Mt. Mitchell coastward the mountain range dwindled in size and gradually the land became level. We saw tobacco but little cotton as we traveled eastward.

One of the boys presented each of us with a mild cigar to celebrate our trip through the tobacco country. Several of us smoked our cigar, and one became sick—the boy who had so kindly bought the cigars. That night we ate a real southern chicken dinner in Salisbury, North Carolina, and slept at a tourist's camp outside of Greensboro, as guests of a former resident of Akron.

The next morning, August 8, we were delayed for repairs at Burleigh. In



THE NEEDED CORNERSTONE

Durham we visited beautiful Duke University—and lost fifty miles by having to go back for Skippy (we had forgotten to put him in the car on our last stop). Despite the delay we arrived at Virginia Beach, near Norfolk, Virginia, at eight o'clock that evening.

Stripped Gears

Trouble seemed to rain upon our luckless heads. At Virginia Beach, one of the cars was stuck in the sand and in attempting to get it out the gears of the car were stripped, necessitating a trip to Norfolk in the morning.

We slept in the sand that night. In the morning we bathed and swam in the ocean. Later in the morning we drove down the beach to Sander's Boat House and registered for deep sea fishing for the afternoon. Our fishing luck had deserted us; we came back to shore with even the bait gone.

That night we ferried the James River to Newport News, drove for a while and finally stopped for the night in a negro village and on the grounds of a small gasoline station run by a congenial negro family.

We spent most of the next morning in Williamsburg, the famous old city of Virginia, being rebuilt at great cost by Mr. Rockefeller according to all its landmarks of Colonial days. At the old church in Williamsburg, we saw the private pews of such famous Virginian families as Washington, Jefferson, Mason, Custis and many others. George Washington attended this church several times for the baptismal performances of his slaves. We also visited William and Mary College, the first chartered college in the United States, the House of Burgesses, the museum, the courthouse and other places of interest.

From Williamsburg we doubled back to Yorktown, browsing for a few minutes in a museum that brought back

text book memories of the greatest battle of the Revolutionary War. Later, on the road to Richmond, we were seeing landmarks of another war—the battle lines of McClelland to take Richmond in the Civil War. Our stay in Richmond was brief—just long enough to eat in one of the city's most fashionable Chinese restaurants.

From Richmond we proceeded to Fredericksburg and thence to Washington, entering the capital of our country at 8 o'clock that evening, August 10. During our two-day stay in Washington, we made the Washington Tourist Camp our home.

The next morning we made the Capitol our first stop. The most inspiring sight in the Capitol was the great dome room with its superb paintings and statues. Our guide was a former Cleveland man. In the Capitol we took the underground train to the Senate Office Building where we received passes to the White House and to the Bureau of Printing and Engraving from the secretary of Hon. Robert J. Bulkley, senator from Ohio.

At the White House we viewed the famous home of the presidents of the United States. The massive library, the oval room and the collection room of President Roosevelt were especially interesting to us. At the Bureau of Printing and Engraving we saw the special processes by which the nation's paper money and stamps are made. The guide explained the system of check over the workers which makes it impossible for anyone to steal money or stamps.

Before visiting Mount Vernon we stopped at the Washington Monument. It is interesting to note that the Lincoln Memorial, the Washington Monument and the Capitol are in an exact straight line, east and west, across Washington.

At Mount Vernon, the home of George Washington, we stopped for several hours and made a complete tour of the historic grounds. Later in the day we were back in the District of Columbia visiting the Lincoln Memorial. On our trip we had seen how Abraham Lincoln was raised, the hardships he had to overcome to make a success of life, for Lincoln was a failure in business until he was fifty-five; we had seen the country where Washington was raised, how Washington had all of the luxuries of his day, and was the master of a great estate—and both of them poor man, rich man, had become the two greatest men in the history of our nation.

Our last stop that day, August 11, was at Arlington National Cemetery at the beautiful Arlington Memorial

(Turn to page 306)

Living Lenten Thoughts

By Titus Lehmann*

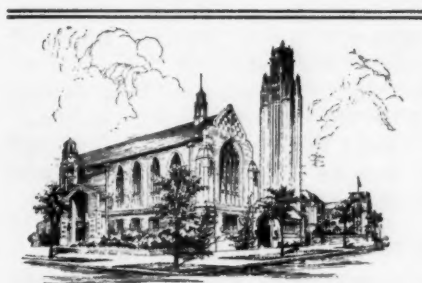
Sermon subjects for Lent. If yours have not been selected here are ideas by the score. The author has been collecting and compiling them through the years. Now they are offered for your use.

A LIVING spirit, live thoughts and vital materials must dominate the Lenten season if it is to be truly fruitful. This period with its varied opportunities to present a gripping message to responsive people must be used to the fullest. For years the writer has been gathering Lenten methods and "living Lenten thoughts" from many sources. In this article we would like to treat the latter in a special manner.

The Message Illustrated

In some churches, even those who hold to liturgical services, like the Lutheran, great art pictures have been used for some time to illustrate the sermons. As a rule, only one, or at the most two colored art slides are used by being thrown on a screen, while the pastor preaches a regular sermon, using the pictures as illustrative material. There is no indication of sensationalism, or of putting on a show, but a very reverent spirit pervades the service. In one church, for instance, the pastor issues a mimeographed outline of his sermon, to which a penny picture, a reproduction of the larger one, is attached. So far this method has been in vogue because it has been easier and cheaper to get colored art slides than to use moving pictures. The people receive the message both through the eye and the ear and therefore it is doubly effective.

Some of the series that have been built in this way might be briefly reviewed. One church has used as a general theme the subject: "The Challenge of the Passion." Sub-topics were: "To Accept the Cross" and illustrated by the picture of Holman Hunt "The Shadow of the Cross";—"To For-sake All," illustrated by Zimmermann's "Christ and the Fishermen";—"To Watch Our Enemies," explained by Millais' "The Enemy Sowing Tares";—"To Follow Him" interpreted by Bloch's, "Come Unto Me";—"To Receive Sinners" exemplified in Hoffmann's "Christ and the Adulteress";—"Sacrifice" elucidated by Watt's "For



He Hath Great Possessions";—"To Mourn" illuminated by Flandrin's "Christ Mourns Over the City";—and "To Suffer" as lighted up by Max's "Jesus Christ."

Another pastor used the theme: "The Sins Which Crucified Jesus." The sub-topics were illustrated by great colored art slides as follows: "Envy and Bigotry" (Pictures: Ciceri's "Ecce Homo" and Hofmann's "Christ Led to Judgment"); "Anger and Graft" (Pictures: Kirchbach's "Cleansing the Temple" and Titian's "The Tribute Money"); "Avarice and Corruption" (Pictures: Prell's "Judas" and Rembrandt's "Pilate"); "Intemperance and Mob Spirit" (Pictures: Muncacsy's "Christ Before Pilate" and Beraud's "The Way of the Cross"); "Sensuality and Force" (Pictures: Dubois' "Soldiers at the Cross" and Tissot's "Casting Lots"); "Pride and Contempt" (Pictures: Burton's "World's Ingratitude" and Firley's "Forgive Us Our Debts").

In another series the "Portraits of Jesus Christ" were presented under the following subjects: "Matthew—Profile of Christ" and illustrated by Gebhardt's "The Teacher" and Thorvaldsen's "The Blessing Christ"; "Mark—The Steel-engraving" interpreted by Hofmann's "The Christ" and Todd's "The Nazarene"; "Luke—The Half-tone" exemplified in Reni's "Thorn-Crowned Head" and Ruben's "Death of Christ"; "John—The Full-sized Portrait" portrayed by Raphael in "Transfiguration" and Burne-Jones in "Christ Appears in Resurrection."

Many other themes and pictures might be suggested but this will suffice to put across the worth-whileness of this method of presenting the great

and living Lenten thoughts. The individual pastor or leader naturally will have to select his own pictures for interpretation, after a thorough study of thought development and available pictures. Dr. A. E. Bailey's recent book "Art and Character" offers many helpful suggestions.

Striking and Stirring Subjects

The variety of the cross appeal lends itself to every phase of human life, for "nothing that is human dare be foreign to me." Every angle of life will offer suggestions that will enable a more vivid and vital presentation of the great thoughts of the sacrifice of Christ. The personal, as well as the social aspect is evident in themes like the following: "The Cross—Its Meaning to Me." Under this such subjects as "It Is an Example"; "It Has a Shaming Power"; "A Winning Influence"; "It Stimulates My Will"; "It Saves and Empowers"; "It Challenges the Best in Me."

The general thesis "Christ on the Cross" can be dealt with under such subheads as "The Thorn-Crowned Head"; "The Loving Eyes"; "The Broken Heart"; "The Pierced Side"; "The Blessed Feet"; "The Outstretched Arms and Hands"; "The Peaceful Face." Of course a subject matter like this, keeping in mind the Protestant viewpoint, has to subordinate the mere outward to the sacramental and inner, and then the most significant and beautiful ideas can be brought out.

This Lenten series was used in a Theological Seminary; "The Cross in the World." Subjects were: "The Conflict Between Lust for Power and the Divine Order"; "The Conflict Between Self-assertion and Self-abnegation"; "The Conflict Between Greed and Divine Grace"; "The Conflict Between Impatience and Trust in Divine Power"; "The Conflict Between Loyalty to the Divine and Personal Security"; "The Conflict Between Egoism and Surrender to the Divine."

The seven words of Christ from the cross need to be dealt with reverently and yet differently. For instance, one pastor in preaching on these words used the heading: "The Color of the Cross," speaking of violet as the color of forgiveness; of green as color of life; of white as color of purity; of

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black as color of tragedy; of blue as color of hope; of yellow as color of fruitfulness and red as color of sacrifice. Another interpretation phrases the thought this way: "Life Problems in the Light of the Cross"; "How Often Forgive"; "After Death — What"; "Why Assume Obligations"; "Does God Forsake"; "Does Christ Still Thirst"; "When Is Man's Work Done"; "What Better Could We Do."

Soul Culture

Since Lent is considered a period of soul culture, the devotional aspect comes into the foreground. Dr. Orchard of England some years ago gave evangelistic addresses on "The Attraction of Spiritual Idealism," "The Anchorage of Spiritual Reality," "The Development of Spiritual in Personal Life," "The Cost of Spiritual Choice," "The Secret of Spiritual Power," "The Reward of Spiritual Life." And then another series of sermons on: "The Development of the Devotional Life," his subjects being: "The Case for Conscious Culture," "The Elements of Prayer," "Devotional Methods," "Supernatural Mysticism," "The Graces Obtainable by Prayer," and "The Ultimate Aim of Devotion."

"The Aliveness of the Spirit" can well be tested in the light of the beatitudes by putting questions like these: Am I able to put myself in the background? Am I sorry when I am un-Christian? Do I regard God's laws as higher than man's laws? Do I really want to cultivate the religious side of my life? Can I forgive those who wrong me? Have I learned tact instead of quarreling to solve personal relationship problems? Am I willing to endure ridicule and misunderstanding because I am a Christian?

Other series subjects might be "Peace"; "Goodly Fellowship of the Prophets"; "Our Attitude Toward Self"; "The Lenten Psalms"; "Biographies of the Characters That Came in Contact With Jesus at the Time of Passion"; "Searching Questions and Final Answers in the Light of the Cross"; "Scenes in the Last Week"; and the fine series of thoughts offered by the Episcopalian booklet of devotions "Forward" called "The Disciples' Way" and including such ideas as "The Turning," "The Following," "The Learning," "The Praying," "The Serving," "The Worshipping," and "The Sharing."

Lenten Hymns

The study of poems and hymns in order to convey the living message of the cross is a fascinating one. For instance, a study of T. Kagawa's poem "Sculpture of the Soul"—in which he

shows an attempt to mould the soul by various means, but at last comes to the conclusion that, by trustfully turning the soul over to God it becomes most like him—will repay the earnest student. Poems by Browning, Edwin Markham and many others, who have that keen insight into spiritual matters can fruitfully be used.

We use the great hymns too little. They have in them a spiritual and devotional atmosphere that will uplift the soul to God. To preach on a series of Lenten hymns like, "Ride On in Majesty," "Break Thou the Bread of Life," "'Tis Midnight," "In the Hour of Trial," "O Sacred Head Now Wounded," "The Old Rugged Cross," and "When I Survey the Wondrous Cross" is truly an inspiration to preacher and people.

Symbols

In the use of the symbols of the passion, one must be chary and wise, but they lend themselves to interpretation of the deeper aspects of the spiritual life in a remarkable degree. There are, according to F. R. Webber in *Church Symbolism* about four hundred different kinds and types of crosses. It is not only in the interpretation of the outward meaning that interest might be aroused, but in the implications and the great stories connected with different kinds of crosses as well. The meaning of the Latin, the Greek, the Graded, the Tau, the Chain, St. Andrew's, the Anchored, the Maltese, Victory crosses and many others can be translated into an inspiring and heart-throbbing experience. E. Goldsmith's book "Sacred Symbols in Art" will also prove very helpful in this respect.

There are other symbols of "Sacrifice" which can be used to "expose" the soul of God, so that there might be "developed" the image of God in man. "Corals" (little islands built on sacrifice of past), "The Pelican of Piety," "The Thermometer" (degree of love to God), and others can be used as object lessons. Some of the great stories, such as "The Fourth Nail," "The Great Stone Face," "Does Man Need Much Land" (Tolstoi), "The Magic Skin" (Balzac), "The Buried Candelabrum" (S. Zweig) and others might be available for giving keener insight into the great facts of the passion.

But no matter what theme, picture, object, hymn, or story is used, the Scriptures always give direction, the passion stands foremost, the development of the soul life is of utmost importance and the glory of God is paramount.

One Cent Per Mile

(From page 304)

Amphitheatre and the Tomb of the Unknown Soldier. Every day of the year, every minute of the day, a sentry walks on the narrow stone path by the Tomb. The unceasing watch of a soldier over the Tomb is just one of the many ways in which our country pays tribute to its soldier dead.

The next day we made a hurried tour through the Smithsonian Institution and the New National Museum, but these visits were the most interesting and educational part of our trip. It could be the equivalent of a complete college liberal arts course to make an intensive study of these two great institutions. In the New National Museum one could gain a valuable knowledge of anthropology, natural science, geology, classical art, etc. In the Smithsonian it is possible to study intensively the various phases of industrial work, the evolution of industry, the history of aeronautics, personal hygiene, human physiology, embryology, anatomy and many other interesting subjects.

It was with great reluctance that we departed from Washington although we were already several hours behind our planned schedule. There were so many places we had not been able to visit: Ford's Theatre where Lincoln was assassinated; the Folger Shakespearean Library; the Library of Congress; the famous Zoological Park; the Old Natural Museum; the Freer Art Gallery; the Corcoran Art Gallery; the Botanical Gardens and the many interesting government buildings; but we left Washington agreed on one thing: Our nation's Capital is the greatest city in the world and each of us planned making a more extensive tour of it in the near future.

Our last stop before home was the historic Gettysburg, the site of the most horrible battle of modern times. It seemed hard to realize that just seventy-five years ago 40,000 American soldiers had been either killed or seriously wounded in a three-day battle. The country around Gettysburg was peaceful and silent; it was a land of the dead.

Already we are planning for next summer's trip. Where will it be?—across the Rockies to San Francisco fishing in Canada's northern wilds—New York to the Fair, a scenic trip to Yellowstone?

We are not certain—but, wherever we go, we will be seeing life and learning how to live, with our minister as our guide and friend.

What I Found in Knox County

By C. R. McBride*

Perhaps Knox county isn't typical of the middle west. Then, again, perhaps it is. Anyway it makes a challenging study of the way organized religion reacts to lessening population.

NOT so long ago curiosity overtook me and I set about trying to find the status of the rural churches in Knox county, Indiana. Now Knox county is in the southeastern part of the state, boasting of the old city of Vincennes as its county seat. History seems to indicate that in 1702 the Roman Catholics celebrated high mass on a plot of ground overlooking the Wabash river on which there now stands the St. Francis Xavier cathedral. Quite historic. After an elapse of a hundred years the Protestants, in the denominations of the Presbyterians, Methodists and Baptists moved in, and have been living side by side with the Catholics, in comparative peace, ever since.

Our interest was first attracted to the population shifts of this county, since 1900. In 1900 Vincennes was the only city of the county and had a population of a few over ten thousand. Bicknell was a little village of about five hundred souls. But by 1930 Bicknell had become a young city of over five thousand, due to the opening of coal mines in the near vicinity, and Vincennes had almost doubled in population. Well, the city population in one generation increased 122%.

There are eleven villages in the county, and in the thirty years of this study their population grew from 4500 to 6090. But the open spaces of the county had a 3050 decrease in population. So that by putting the two together we found that the rural area lost 6.5% of their population while the near by cities grew at the rate of 122%, in 30 years.

This loss certainly means a great deal to the struggling rural churches, for a normal population is expected to grow at the rate of 15% each decade. The rural area of the county had this increase by births, fed, clothed, educated, and provided them medical attentions, and then lost them to the cities. One church showed the following set of figures taken from a nine-year pastorate.

In 1926 the church had 60 resident members. During the next nine years they received 109 new members, but at the end of that period they had only

90 members. Their losses were figured in that nine members died, four became disgruntled and left the church, and sixty-six moved out of the rural area. In this manner the rural church seems doomed to spend its labor and money on people who will soon move away and cease to support it in any way.

School Population Falls

Curiosity still in the saddle, caused us to look at the public school system of the county for a little while. Here we found that in 1900 there were 118 rural schools with 148 teachers. But through a process of consolidation the number of schools was brought down to 26 and the teachers increased to 173 with their daily rate of pay almost doubled in 1935. There were also fewer pupils in the schools in 1935 than in 1900.

As a matter of comparison the churches and Sunday schools too were less in 1935 than in 1900. We found records of 53 churches in 1900 and 42 in 1935. There is a church for every 131 members and a public school for every 188 pupils. But if the churches were as efficient as the public school they could close one-third of the churches and still serve the people. The fine consolidated school buildings, with well trained teachers, and adequate equipment, seem to be making the churches with their small frame buildings (most of them needing paint), un-

derpaid and undertrained ministers, operating with the barest necessities in equipment, seem of secondary importance. No wonder the people seemed proud of the schools but had little to say about the churches.

Then just for fun we took a "look-see" at the church attendance, and found it only a little better in the rural churches than in the city. A questionnaire was used in the public schools, from the 7th to 12th grades, and 2464 young people answered it. From their answers we made the following chart:

	Attend Regularly	Occasionally	Never or Seldom Attend
Sunday School	1320	568	576
Church Service	774	686	994

From a study of the pastor's records we found that over a period of one month (October, 1935) the attendance in the Sunday schools was equal to 59.6% of the church membership, while at the Sunday morning church service it was equal to 47.3%. That is, on a given Sunday a number of people equal to only 47.3% of the church membership would be at church. From such figures we quite logically gathered the idea that half the members of the churches were not supporting the services. If the church members do not attend then how is the church going to mould their thinking?

In our search for facts we did not find a county ministerial organization, nor any type of a county religious program. Each church was making its own program and carrying on its own activities regardless of the other 79 churches.

All of which brings us to some certain conclusions, namely,

1. There is little prospect of the rural area increasing its population, so the churches should follow the lead of the public school and reduce their numbers through consolidation, for efficiency. They should increase the number of religious leaders, and institute a higher rate of pay which in turn will attract more able men to the rural ministry.

2. The county's army of children, 50% of whom do not even attend Sunday school, should become the deepest concern of the church people. These children were found to be frequenting the cheap dance halls, taverns and road houses. The church would be in its proper sphere of service if it furnished the right kind of recreational



*Minister, First Baptist Church, Honey Creek, Wisconsin.

activities for these young people. There is no sense in criticising them. Give them the opportunity to enjoy the better things.

3. A more vigorous type of evangelism seems to be needed to carry the gospel into the homes of the citizens of the county. Not the high emotional type that increases the number of names on the church record but does not add to the number of people attending and serving in the church, but that type that works like leaven, slowly but surely changing lives for the better. The evangelism that puts purpose into living.

4. But before all these things the ministers had better agree on their scope of work and work together. Those church members who do attend—the 47.3%—should be enlisted in a county wide effort to evangelize with a sane, wholesome type of evangelism and education, spread over a period of several years.

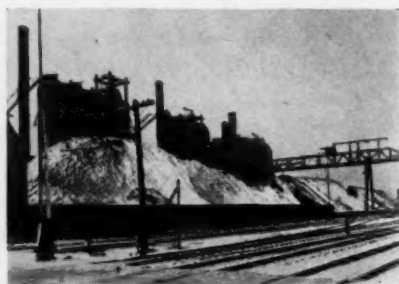
The chances are that Knox County, Indiana, the writer's home for nineteen years, is typical of many counties. And if this be true we may well look to our evangelism and educational programs, if we expect the church to survive another thirty-five years.

NEW YORK GETS BILL TO AID PAROCHIAL SCHOOLS

Albany, New York—A bill to extend public transportation facilities, health, welfare and certain other services to children of parochial schools has been introduced into the New York Legislature by Assemblyman William C. McCreery, Kings County Democrat. The proposal is designed to make effective new provisions in the State Constitution approved by the voters last fall. One of these removed the prohibition on state aid to denominational schools, in so far as it related to bus transportation.

The McCreery bill provides "equal" transportation facilities as between public and parochial school children. Cost is shared between the locality and the state. The measure also permits medical, dental and other health services, as well as special welfare and other opportunities, to be given to parochial school students where they are extended to public school pupils. However, this permission, unlike that of bus transportation, is permissive rather than mandatory with the locality.

A Church Sponsored Credit Union



Nearing McKeesport

THE local Boy Scout troop needed money for equipment. It was borrowed from the church Credit Union. A member was forced to buy a new set of teeth. The Credit Union loaned the money. Another member had the opportunity to purchase a good cow. Lacking available cash he borrowed the money from the Credit Union. These are but a few of the many instances when the Credit Union sponsored by the German Evangelical Protestant Church (Congregational) of McKeesport, Pennsylvania, helped its members.

The secretary's annual report for 1938 says:

"A very successful year is coming to an end for our Church Credit Union. Assets have increased 200% and the membership almost 100%. There is considerable cash on hand available for loans to members. They may use it to pay old bills, to start the new year with a clean slate or to realize handsome discounts on cash purchases. Borrowing money for honest purposes is an honorable business, especially so when borrowed from an organization of which you are a part."

I have been surprised at the slowness with which our Protestant churches have sponsored these unions. John R. Scotford says that this one in McKeesport is the only instance in the entire Congregational Fellowship. *Church Management* has carried earlier articles dealing with the subject and at least one of these described a church sponsored union. Roman Catholic churches have done better work.

John F. C. Green, minister of this McKeesport church, belonged to a credit union back in Germany. These unions, he insists, still exist, despite newspaper reports in America to the contrary. He brought to his church a background of knowledge of the movement and the history of it. According to Rudolph, one of the officers of this union places the origin of the movement in Germany.

Mr. Goetz traces the movement back to 1844 when Wilhelm Frederick Raif-

feisen, a German Lutheran pastor, established such a union in his peasant parish. The idea has advanced a great deal since then. Federal laws control the organization of such a society and place around it safeguards which protect the savings of the members.

The theory is that people may deposit small amounts, in McKeesport amounts as small as 25 cents per month are accepted. From the deposits loans are made to members on the basis of character. When five dollars has been paid in the amount constitutes one fully paid-up share and entitles the holder to share in the earnings of the union.

The members of the Credit Union are usually from the least protected economic classes who find it difficult to secure loans from banks. They are the best marks for the loan sharks who ask an unreasonable rate of interest. The Credit Union loans are in small amounts. The McKeesport Union limits the individual loan to \$50.00. Legally \$1,000.00 might be loaned, but this is available at the legal rate of interest and in a spirit of friendliness. At the same time those who have investments in the Union receive a small return on such investment.

Credit Unions are encouraged by the federal government. In 1935 the Farm Credit Union legislation was passed and the Farm Credit Administration charged with the responsibility of stimulating their organization and supervising their activities. Churches which desire information can write direct to this administration in Washington, D. C., asking for literature.

INTERESTING REPRINTS YOURS FOR THE ASKING

The Payne-Spiers Studios, Inc., 50 West 15th Street, New York City, is inaugurating a service for distributing reprints of interesting articles which every minister should appreciate. When an article appears in any journal which appears very timely reprints are made. These are sent, without charge, to those who may be enrolled for the service. A recent reprint in the service is Roger Babson's article from *Forbes Magazine* entitled "Must Church and Business Split?"

If you wish to take advantage of the service simply sent your name and address to Payne-Spiers Studios and reprints will go to you as they are available.

The Temple of Religion and Tower of Peace

By Stanley Armstrong Hunter*

"WE have just enough religion to make us hate, but not enough to make us love one another." So wrote the satirical Dean Swift two centuries ago. San Francisco will give a demonstration of a better way when the Golden Gate International Exposition brings the world to Treasure Island. Its Temple of Religion and Tower of Peace is a symbol of the way in which cooperation can replace competition and understanding overcome prejudice. The Board of Architects consists of a Jew, Mormon, Christian Scientist and Protestant. Rabbi Rudolph I. Coffee is general chairman, and associated in the enterprise are many leading clergymen, laymen and women leaders of the churches.

Men and women of various faiths and creeds have worked in harmony for its achievement, remembering the

*Minister, St. John's Presbyterian Church, Berkeley, and chairman of speakers' committee.

great declaration of old: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself."

Music and beauty are universal in their appeal. Art speaks a language that all can understand. The good, the true and the beautiful make no conflict.

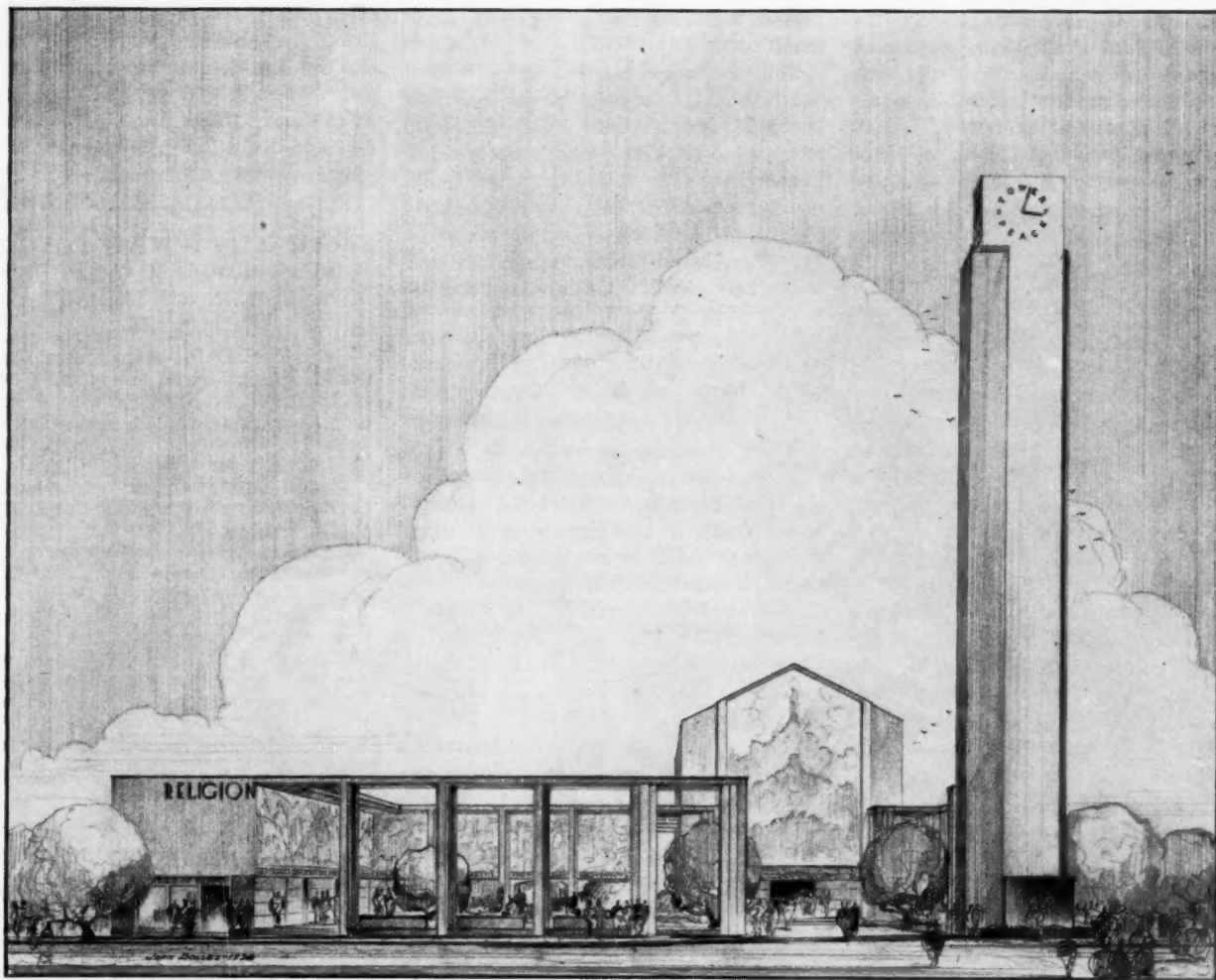
The Tower of Peace with its interesting clock will cause visitors to look upward. The Biblical garden, beautiful with pergola and fountains, containing many of the trees and flowers mentioned in the Bible will be found restful. Organ music will soothe the weary. Various choirs and musical organizations will be presented in the auditorium seating 250 and on occasions the larger exposition auditoriums will be used.

A mural by Camille Solon will tell the story of creation. Above the exhibits will be the remarkable 195-foot mural by Jose Moya del Pino depicting "The Life of Man in Relation to God." Over the entrance will be Peter Ilyin's painting showing the rise from chaos to religious freedom. John Garrity's mural in the auditorium will depict the influence of religion on the arts and sciences. Four large murals by Franz Bergmann beginning with "The Giving of the Law" will provide a background for the garden.

Interesting exhibits will not be confined to the past, although archaeological treasures, gathered by Dean C. C. McCown of the Pacific School of Religion from the Oriental Institute of the University of Chicago and elsewhere, will tell something of the story of man's long development.

A two-hundred-year-old carving of the Lord's Last Supper will attract many visitors. The International Council of Religious Education will show "Youth Building a New World." Over the fireplace in the social hall will be Miss Margaret Herrick's delightful

(Turn to page 310)



Temple of Religion and Tower of Peace, Golden Gate International Exposition

A Golden Wedding Service

By H. F. Siemsen*

THE service should be a duplication, in form of the original marriage service. The couple take their place before the minister, the man on the right hand, the woman on the left.

The minister says:

Dearly beloved, we are gathered here in the sight of God and in the presence of this company, to help this good man and his dear companion renew the sacred vows which they took 50 years ago on this day. This half century of happy married life has ripened into a love and loyalty and a devotion that has become a blessing and a benediction to all of us who have learned to know them as friends.

After 50 years of happy married life they stand in our presence to bear witness to the fact that marriage is an honorable estate. That it is instituted of God. That it does signify the mystical union between Christ and his church. That Christ does make married life and home life happy and beautiful and sacred, even as he brought joy and beauty and sacredness into the marriage at Canan of Galilee, which he blessed with his presence.

Yes with Paul of old, these loved ones are ready to give testimony to the fact that marriage is an honorable thing among all men, and therefore, is not to be entered into unadvisedly, or lightly; but reverently, discreetly, soberly and in the spirit of, in the presence of and in the fear of God. In this holy

*Minister, Bethany Evangelical Church, Highland Park, Illinois.

estate these two persons have lived for 50 years and they come now to renew their covenant, their love, their loyalty, their devotion to each other. In the presence of Christ who has led them in the midst of joy and difficulty, they give to each other their heart, their hand, all that they have and all that they are.

NN----- 50 years ago you pledged your troth to NNN----- and you took her to be your wedded wife, to live with her after God's ordinances in the holy state of matrimony. At that time you promised to love her, honor her, cherish her and keep her in days of good report and in days of evil report. You also promised to be loyal to her whether rich or poor, in sickness or in health. These 50 years have found you to be faithful to this pledge. Will you, therefore, now at the close of this half century, in the presence of God, in the presence of your children, in the presence of your grandchildren and in the presence of these friends that have gathered here, renew these vows? And continue this devotion to her so long as you both shall live?

The man answers, "I will."

NNN----- 50 years ago you pledged your troth to NN----- and you took him to be your wedded husband, to live with him after God's ordinances in the holy state of matrimony. At that time you promised to love him, honor him, cherish him and keep thee unto him in days of good re-

port or in days of evil report. You also promised to be loyal to him whether rich or poor, in sickness or in health. These 50 years have likewise found you to be faithful to this pledge. Will you, therefore also, now at the close of this half century, in the presence of God, in the presence of your children, in the presence of your grandchildren and in the presence of these friends that have gathered here, renew these vows? And continue this devotion to him so long as both of you shall live?

The woman answers, "I will."

Minister to the groom: "What evidence do you have of this your renewed vow?" (Presents ring; it is placed on bride's finger, and repeats after minister:)

With this ring I renew my vow of love and loyalty. With my heart's affection, with my worldly goods I continue thee to endow. In the name of God the Father, the Son, and the Holy Spirit. Amen.

For as much as NN----- and NNN----- have renewed their covenant, and they have witnessed the same before God and in the presence of this company and thereto have given their pledge and their troth each to the other, and have declared the same by the giving and the receiving of a ring, and by the joining of their hands, I pray God's blessings and benediction upon them. In the name of the Father, Son and Holy Spirit. Amen.

A free prayer follows.

YOUTH ANTI-WAR CONGRESS URGES PROGRAM OF DEFENSE BASED ON BETTER SOCIAL ORDER

Columbus, Ohio—A program for national defense based solely on a better social order in America was proposed by the National Youth Anti-War Congress at its conference in Indianola Methodist Church here.

It was estimated that more than half the delegates attending represented church groups and over a quarter came from farm and cooperative groups. The remainder were from labor, student and political organizations.

Declaring that "the only defense for democracy lies in building a better social order," the delegates also urged a strengthening of the neutrality law to place embargoes on vital secondary war materials and to extend the law to South America; a campaign against industrial mobilization and armament bills; favorable consideration of the war referendum bill; a program for extending the National Youth Administration, the Works Progress Administration and Civilian Conservation Corps in a non-militaristic direction; and an educational and vocational plan as an alternative to armament economics at home.

The Youth Committee Against War, which sponsored the meeting, is a branch of the Keep America Out of War Congress.

The Temple of Religion

(From page 309)

mural loaned by the Young Women's Christian Association. Mrs. Mercy Carter's painting of Boy Scouts and Camp Fire Girls will indicate religion's interest in the character training of youth.

Mr. John Howell is assembling a remarkable collection of Bibles and the American Bible Society's exhibit will tell the story of the translation of the Scriptures into 1020 languages and dialects. Reproductions of beloved religious paintings of the past will be a feature of the art section. Mrs. Jean Turner's forty water colors of peoples living around the Pacific Basin and a collection of dolls from many lands will be in the Hall of World Friendship. A technicolor film secured from Mrs. Rudolph I. Coffee will visualize the story of America's achievement of religious tolerance. Dr. George H. Holt is chairman of the committee on visualization.

Exhibits to be changed from month

to month, according to Rev. Richard E. Shields of the Piedmont Community Church, chairman for exhibits. Dr. W. Creed Gawthrop is program chairman.

In the Hall of Friendship speakers from near and far will bring vital messages from time to time, some of them to be presented in the larger auditoriums elsewhere on the grounds.

George Washington in his Farewell Address said: "Let us with caution indulge the supposition that morality can be obtained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Religion has not been excluded from the San Francisco Fair.

The Temple of Religion and Tower of Peace will remind thousands of people who pass and enter it day by day of the contribution which religion brings to life.

How to Keep Church Floorings Clean and Attractive



In many churches, where certain rooms and halls get almost constant use for Sunday school classes, Scout meetings, recreational games and church dinners, the care of hardwood floors is apt to be quite a burden. These floors must be reasonably clean and attractive without involving great expense or constant attention by the church caretaker.

Clean attractive flooring can do much to relieve the drabness of so many church basements. A well-kept floor invites use and transforms the whole atmosphere of a recreation room into a friendly, cheerful gathering place. Take stock of your own floors now. Are they clean, bright and attractive? Or are they badly worn and in need of attention?

Depending upon their condition, refinishing will involve one of the following procedures:

1. Mere Surface Cleaning if only the finish material is dirty and only slightly worn.

2. Refinishing Over Old Finish if the old finish material is only generally deteriorated from aging and repeated cleaning.

3. Removal of Old Finish Material if the finish is badly worn and in poor condition but the floor itself is in good

condition.

4. Complete Refinishing, Including Sanding, if the hardwood floor itself is worn and scarred from severe wear.

Surface Cleaning

Penetrating-sealed, varnished, lacquered, or shellacked floors which have never been waxed should be dusted clean with a soft brush or dry mop, and then rubbed with an oil-treated mop or a cloth slightly moistened with furniture polish, kerosene or turpentine. In general, hardwood floors should not be treated with water, but if badly soiled they may be wiped with a mop or cloth wrung out of warm, slightly soapy water, then with a rag or mop moistened with clear water, wiped dry and polished with an oil-treated mop or cloth.

Waxed hardwood floors may be cleaned with a soft brush or mop free from oil. The film of dirt and wax which darkens the surface may be removed with a cloth wrung out in warm, soapy water. This procedure, however, removes part or all of the wax, necessitating rewaxing. Where a water-cleaning method has whitened a wax floor, the luster and color may be restored by rubbing with a woolen cloth or a weighted brush; if necessary, a little wax may be applied.

Refinishing Over Old Finish

A good surface finish is one that will seal the pores, keep out dirt, resist soil stains, prove non-slippery—a finish that will not mar, scratch or flake off and is easy to clean and maintain. A common method of refinishing a floor is to use the penetrating seal, varnish, lacquer or shellac over the original finish. This is satisfactory provided all wax

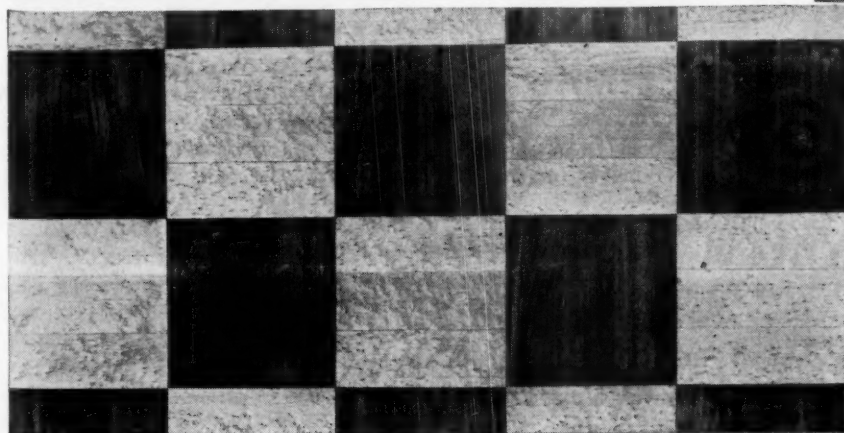
and dirt are carefully removed beforehand. The application of finish, followed by waxing, is the same as in finishing a new floor.

Removal of Old Finish Material

This method, although often employed, is very laborious, and it is suggested that complete refinishing, including sanding, might well be used, with greater success and satisfaction. However, this is the procedure: The varnish, lacquer or shellac is removed by the commercial "solvent type" removers, which are satisfactory for this purpose. Care must be used not to damage the finish on baseboards and moldings.

In general, this mixture is applied to the surface with a brush and allowed to stand for a period of time. The old finish will soften so that it can be scraped off with a standard paint scraper or a putty knife. When a putty knife is used as a scraper, the end of the blade should be ground to a sharp edge. Removers—if inflammable—should be used only where there is good ventilation and should be kept away from open flame of any kind. (Turn to page 312)

*We are indebted to W. LeRoy Neubrech, Forest Products Division, Bureau of Foreign and Domestic Commerce, for information contained in his booklet, "American Hardwood Flooring and Its Uses." We also appreciate the assistance of Mr. E. C. Singler, secretary, Maple Flooring Manufacturers Association, 322 S. Michigan Avenue, Chicago, Illinois, for authoritative booklets on this subject and for use of the illustrations. This association will be pleased to furnish to interested persons detailed information on hardwood floorings and approved floor finishes.



What is more attractive than a good hardwood floor?

Complete Refinishing, Including Sanding

This method will usually result in a floor which cannot be distinguished from a brand-new floor. The old finish is removed by scraping by hand or sanding by machine. Sanding machines are usually available on a rental basis for persons desiring to do their own work. Larger churches should consider the purchase of a floor machine for cleaning and polishing. After the floor has been swept clean the floor is smoothly sanded, filled, and

finished the same as a new floor.

When a hardwood floor is noticeably stained or discolored, bleaches such as oxalic acid solution (*oxalic acid is a poison, if taken internally*) may be used. The bleach is washed on the floor, followed by a rinse of clear water. As usual, be careful, in using water or liquid solutions on wood floors, not to allow the water to remain on the floor any longer than is necessary. Floors which are completely refinished in this way require only occasional attention to keep them in good condition.

This Is the Time for Memorials

THE Lenten and Easter season is the time to secure gifts as memorials for departed members. The Central Presbyterian Church, Petersburg, Illinois, has made the following suggestions to its own members. Many of these would be suitable for your church. Grant Mason, the minister, compiled this list of current prices and most of the articles may be secured from *Church Management* advertisers.

Church Management office is available to help you locate the manufacturers and dealers in any items you may desire.

SUGGESTED MEMORIALS

Frequently requests are made to the minister for information about memorials that may be given to the church in memory of loved ones. This is the centennial year of our church. There may be some who will wish to memorialize their loved ones this year. In order to help them a list is presented herewith of items that may be secured that will greatly improve the church. Costs in most cases are close approximations:

Flower Endowment—\$100 and up.
(Will put flowers in the church on the Sunday nearest the anniversary of the death.)

Church Monogram Dish Set—\$100 and up.

Outside Bulletin Board (electric)—\$125.

Table Chimes for S. S. Class Signal—\$8, \$11, \$12, \$14, \$18—or

Electric Wall Chimes (for S. S. Class Signal)—\$10 to \$75. (A beautiful way to call and dismiss the classes.)

Electric Clock for Primary Room—\$10.

Rugs for Philathea Room (2)—\$45 each.

Parlor Furniture for Philathea Room—Lamps (several needed), \$3 to \$15 each; Davenport Suite, \$75 to \$125; Additional Comfort Chairs and Occasional Chairs, \$5 to \$15 each. (This room could be made quite worshipful and homey for the smaller church

gatherings and socials.)

Chime Unit for the Organ—\$500.

Hymn Books for the Church (100 copies)—\$110. (A new edition with words between the music.)

Outside Light Fixtures for the Church—\$100 per pair.

Hearing Aid (4 outlets for pews)—\$100. (Additional phones, \$10 each.) (A more expensive type places loud speakers at intervals throughout the church so the voice has equal volume in all parts of the auditorium.)

Religious Pictures for S. S. Walls (hand painted and framed)—“In the Garden of Gethsemane” (Hoffman), 19x26 inches, \$10; “In the Temple” (Hoffman), 19x26 inches, \$10; “The Rich Young Ruler” (Hoffman), 21x26 inches, \$10; “The Last Supper” (Da Vinci), 18x34 inches, \$18; “The Angelus” (Millet), 21x26 inches, \$10; “The Gleaners” (Millet), 19x26 inches, \$10; “Jesus and the Fishermen” (Zimmerman), 24x29 inches, \$27; “Descent from the Cross” (Rubens), 13x18 inches, \$12; “Arrival of the Shepherds” (Rolle), 13x17 inches, \$10; “St. Peter and St. John” (Burnand), 11x18 inches, \$8; “Infant Samuel” (Reynolds), 14x17 inches, \$9. (Larger size copies cost slightly more. Additional subjects may be chosen by the donor with the prices being proportional. An attractive memorial.)

Pulpit Scarf—\$13.25 to \$23.60.

Collection Plates—\$5 each.

Choir Gowns—\$100.

Dining Room Tables (light, strong and portable)—3 feet by 8 feet, \$12.27 each in lot of 12; 30 inches by 12 feet, \$15.61 each in lot of 12; Round Table 6 feet in diameter, \$17.87 each in lot of 24.

Remodeling Chancel of Church—\$1,000 to \$2,000.

Carpets for Church Aisles and Pulpit—\$300 to \$500.

Metal Candelabra for Chancel—\$43,

\$75, \$175.

Pulpit Chairs—\$200. Other Pulpit Furniture proportional.

Automatic Chime Broadcasting Unit for Church Tower—\$425. (With a two-mile radius.)

Candlesticks (60 inches high), (metal)—\$110 each.

Piano—\$250.

Modern Table and Chairs for Individual Classrooms—\$25 to \$50.

Remodeling and Refinishing Individual Classrooms—(Rooms to be named for person memorialized).

Wardrobe Closet.

Drapes.

Carving of Christ Blessing Children for Primary Room.

Drinking Fountain for Primary Room.

This would be a valuable memorial inasmuch as the children have difficulty getting a drink when necessary.)

Carved Doors for Outside Entrances to Church.

Carved Doors for Interior Entrances in the Church.

Construction of a Chancel Room in the Intermediate Department of the S. S. (To include altar, reading desk, secretary's desk.)

Construction of Games, Recreation and Club Room Under Basement of Church Auditorium.

Carved Desk for Guest Register.

Church Pews.

Other memorials may be considered in consultation with the minister and the elders. In choosing a memorial select something in keeping with the personality and churchly interests of the one whom you intend to memorialize. It is not the size of the memorial that counts. The spirit in which it is given and the perpetuation of the ideals of the deceased are the important thing.

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Why not utilize the waste space in your book shelves. There is space above the books in many shelves. The Lundstrum Manufacturing Company plans to use this space by elevating the books and putting a little magazine compartment under them. These little book elevators are 2¾ inches high and sixteen inches long. They lift the books, leaving space under them for current magazines, thus taking the magazines from tables and the floor. Best of all, the little elevators are very simple. They may be purchased for fifty cents each. Four or five in your book shelves will take care of your current magazines. If you are interested in securing further information regarding the elevators we will be glad to see that information reaches you.

Song Books of Yesterday

By Robbie Trent*

THE value of folklore lies chiefly in the fact that it is old and hence has become part and parcel of our social heritage." So spoke a teacher of literature at a recent meeting of public school educators. And, strange to say, I thought of my grandmother's hymn book, *The Christian Psalmist*. For it, too, is old. The songs in it are a part of my social heritage. And not mine alone, for the preface of the 1847 edition states that in seven years "largely over one hundred thousand copies have been sold." What sort of a heritage has come down through those songs?

A most obvious heritage is that of theological concepts and vocabulary. Note these stanzas:

There is a stream whose narrow tide
The known and unknown worlds divide,
Where all must go,
Its waveless waters dark and deep,
With moanless flow,
'Mid sullen silence onward sweep.

I saw where at that dreary flood
A smiling infant prattling stood,
Whose hour had come;
Untaught of ill it neared the tide,
Sunk, as to cradled rest, and died,
Like going home.

There was no avoidance of the morbid or of fear psychology. No wonder children grew serious beyond their years as they sang:

Remember, sinful youth, you must die!
you must die!
Remember, sinful youth, you must die!
Remember, sinful youth, who hate the
way of truth,
And in your pleasures boast, you must
die! you must die!
And in your pleasures boast, you must
die.

But all the songs of *The Christian Psalmist* are not of death and sorrow. There is a strong note of the wide reaching influence of religion on the home. Note a bridal hymn, a hymn of prayer:

Upon the bridal pair look down,
Who now have plighted hands;
Their union with thy favor crown,
And bless the nuptial bands.

Taken as a whole, many of the songs of this book have a rare dignity, with little of the shoddy in their words. In some of the old books there are sections entitled "Maternal Hymns." Are these the ones mothers sang to their babies?

Some song books of the nineteenth century were not so fortunate in their content as *The Christian Psalmist*. There were jazz words, if not music,



in those days. *The Bradbury Trio*, comprising the *New Golden Chain*, *New Golden Shower* and *New Golden Censer*, making together "the largest and most useful Sunday School Hymn and Tune Book in the World" was published in 1870. It has in it songs for all occasions. The temperance movement was flourishing and many of the songs were written to promote it. "The Bird's Song" which "may be sung as a solo or semi-chorus" has three stanzas. I quote only one:

I asked a sweet robin, one morning in
May,
Who sung in the apple tree, over the
way,
What 'twas she was singing so sweetly
about;
For I'd tried a long time but I could
not find out;
"Why, I'm sure," she replied, "you can-
not guess wrong.
Don't you know I am singing a temper-
ance song,
Cold water! cold water! cold water! cold
water!
Don't you know I am singing a cold
water song.
All the birds to the cold water army
belong."

The directions are that the children sing these words "quick"!

The prize for a vigorous temperance song would go, perhaps, to another book entitled, *Brightest and Best*. It, too, was published particularly for Sunday school use and appeared in 1875. For ambiguity this song ranks high. The title is, "Dash it Down."

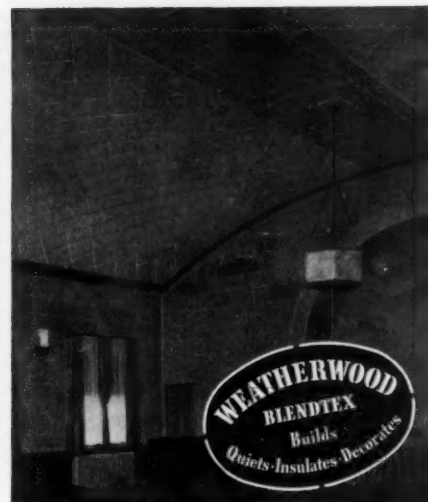
There's a demon in the glass—Dash it
down!

With a chain of triple brass—Dash it
down!

There is many a bosom's throe,
And a world of bitter woe,
Lying underneath its flow—Dash it
down,

Dash it down, dash it down, dash it
down!

Songs even taught history and dates in those days. I found in *The Bradbury Trio* the words of a song that stood me in good stead one day. Some professor asked who founded the Sunday school, and back from the days of



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THE ART OF MINISTERING TO THE SICK

By Richard C. Cabot, M. D.
and Russell L. Dicks, B. D.

Preparation for ministry to the ill, the dying, and the bereaved should be a vital part of every clergyman's equipment.

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C. M.—March

my childhood, I heard the clear voice of my mother singing:

As Robert Raikes walked out one day,
To see if children were at play,
Some boys were seen on Sabbath day,
A playing, playing—Ah me.

In seventeen hundred eighty-one
Across the sea in Glous'ter town,
The glorious Sunday school begun,
It's coming! coming! along.

Then away! away! our cause is growing stronger.

Away! away! to the Sunday school,
Then away! away! we can't wait any longer,

Away to the Sunday school.

The Sunday school movement evidently not only grew, but arrived in America with something of a bang, for various promotional and recruiting songs are found in this same book. One reflects the general attitude of the day toward Sunday school work. A boy or semi-chorus sings:

Do you know any little barefoot boy,
In a garret or a cellar,
Who shivers with cold, and whose garments old—

Will scarcely hold together?
Go bring him in; there is room to spare;
Here are food, and shelter, and pity:
And we'll not shut the door
'Gainst one of Christ's poor,
Tho' you bring every child in the city.

The girls sing a similar verse about a "tired little girl, whose feet with cold are aching." All join in two more stanzas before the teacher replies:

'Tis the Master's work! there is none so low,
But his loving hand may reach them,
And there's none so sunken in want and woe,

But we'll joy to help and teach them.

But even *The Bradbury Trio* is not nearly so bad as some of the song books on the market today. In at least one emphasis it was ahead of its time. Some years ago when progressive education entered the field of religion, there were severe protests against imaginary incidents connected with Bible characters. But such incidents are not new. *The Bradbury Trio* has an entire song story based on the children who went to see Jesus one day. Some of the words are lovely. We are glad the children had that song in the midst of much music that was doleful and unlovely. We hope they sang it every Sunday.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng Him,

With a touch of His finger, they say;
And now I shall carry the children—
Little Rachel, and Samuel, and John,
And dear little Esther, the baby,
For the Master to look upon."

Father Nathan objects. He says,
"If the children were tortured by demons,

Or dying with fever, 'twere well;
Or had they the taint of the leper,
Like many around us who dwell."

But the mother persists, and brings

the children to the house where Jesus is.

"Now why shouldst thou hinder the Master,"

Said Peter, "with children like these!
Thou knowest from morn until evening
He is teaching and healing disease."

Said Jesus: "Forbid not the children,
Permit them to come unto Me!"
Then He took in His arms little Esther,
And Rachel He sat on His knee."

The love of story songs is a primitive one. It is found even today in mountain sections. One summer in a section of the Great Smokies I heard a congregation sing their favorite "hymn." It was a lament that told of a little orphan who froze to death in the snow because a rich man turned her from his door. Frankly, those people wanted plot in their songs, even though the plot was an old and very evident one. I wish they might have had "The Master Has Come Over Jordan."

In another respect *The Bradbury Trio* ranks high. Many of the great old hymns are in its pages. One brings a choky lump to my throat. They sang those words at my Negro Mammy's funeral:

My latest sun is sinking fast,

My race is nearly run;

My strongest trials now are past,

My triumph is begun.

O come, angel band, come and around me stand,

O bear me away on your snowy wings,

To my immortal home,

O bear me away on your snowy wings,
To my immortal home."

Black Suse had sung of those angels often. I think she liked to think of their snowy wings. Because of my love for her, I shall always love that song.

I grew up in a church that used stately old hymns, many of them with words and concepts that I could not understand. But I got a very real feeling from some of those hymns, a feeling that grew into a conviction. Often, lines from those same old songs have been the steadying call which brought order out of chaos and swung me again into a sense of security. I shall always be grateful for "Earth hath no sorrow that heav'n cannot heal." I sang that song from a red backed book before I knew what sorrow was. But when the time of need came, my old song was tucked away, ready to help. I have a copy of that book in my collection now.

What social heritage are the children of today getting from the songs they sing? Will they treasure the melodies when they are old? Are they worth treasuring? The books will be curiosities some day. Will they, some day, take their places without shame, among the treasures of yesterday? I wonder.

A Check List for the Evaluation Of Public Worship

By P. Henry Lotz*

THERE is a widespread feeling which is maturing into a definite conviction with many ministers that our worship services offer one of the greatest opportunities and entail one of the greatest responsibilities of the pastorate. Increasingly in Europe and America the vital importance of creative worship is being discovered and emphasized. In order to evaluate and consequently to improve the Sunday morning church worship service this check sheet has been constructed. It is not to be used for the church school worship services. Another check sheet has been provided for that purpose. This check sheet is to be used by the pastor himself on his worship service, or by a pastor or capable layman on another pastor's service. This instrument has been arranged in the form of questions. There is no thought that the service should be given a numerical rating on the basis of 100 or 1,000. It is merely intended to call attention to those elements and factors in a rather complete and valid worship service. The best results will probably be achieved if the check sheet is used periodically, possibly once or several times during the year.

Qualifications of the Leader

Yes No

1. Does he create a worshipful mood among those whom he leads? -----
2. Is he interested in developing the best possible worship service? -----
3. Does he make thorough personal preparation? -----
4. Does he make a study of worship? -----
5. Does he appreciate the fact that he is to lead his people in the worship of God? -----
6. Is worship a vital, dynamic experience with him? -----
7. Does he have a vital, personal devotional life? -----
8. Is his personal bearing conducive to worship on the part of those who follow him? -----
9. Does he have a sense of propriety? -----
10. Is he dignified, calm, poised? -----
11. Does he have pulpit mannerism that are distracting? -----
12. Does he leave the pulpit on errands after the service begins? -----
13. Are his clothes conservative, clean and pressed? -----
14. Does he appreciate great hymns? -----

15. Does he select the best hymns available? -----
16. Is he familiar with great poetry, prayers and scripture? -----
17. Is he constantly trying to improve himself in the art of conducting public worship? -----
18. Does he keep a record of hymns used? -----

Aims

1. Do you have specific aims for your worship services? -----
2. Are your aims Christ-centered? -----
3. Do you take into consideration the experience of your people? -----
4. Do you take into consideration the needs of your people? -----
5. Do you discuss your aims with the organist, choir and others? -----

Building and Equipment

1. Does the sanctuary help to create a worship mood? -----
2. Is a simple cross, a beautiful picture of Christ, or some other appropriate symbol used at the center of the sanctuary to create atmosphere, focus the attention of the worshiper, and make the worship Christ-centered? -----
3. Is the sanctuary clean and orderly? -----
4. Is the building properly heated and ventilated? -----
5. Is the lighting good? -----
6. Does the sanctuary possess a good musical instrument? -----
7. Is there an adequate number of good hymn books? -----

Content of the Service

1. Does the service have order, movement, climax, theme? -----
2. Does the minister use brief transitional sentences to introduce each part of the service and to tie all parts together? For instance, call to confession, call to praise, call to prayer, offertory sentence -----
3. Is the pastoral prayer carefully prepared and appropriate? -----
4. Are the unison prayers varied from time to time? -----
5. Is the offering an impressive and worshipful part of the service? -----
6. Are the hymns worshipful? -----
7. Do the words and music of -----

(Turn to page 318)

*Minister, Methodist Episcopal Church, Weldon, Illinois.

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Christian Co-operatives

By Sheldon Christian

This is one of the factual articles we like to publish, from time to time, to help preachers crystalize their thinking. The author is the minister of the First Universalist Church, Brunswick, Maine. The article has been published in leaflet form by the Finance Department of the Universalist General Convention.

THE "survival-of-the-fittest" ethics of big business have long been subjected to bitter criticism by those who have believed that in business, Christian ethics should not be so notable for their absence. It has remained for the co-operative movement, however, not only to challenge the fang-and-claw ethics of big business, but also to substitute a new motive and a new organization for those of tradi-

The Christian Church has been severely criticized for the shortcomings of capitalism. Charges have been made frequently that the Church (sycophant of capitalism, its enemies have called it) can never battle successfully the evils of our present economy, for the reason that the Church itself is supported by the very system the evils of which it seeks to reform. tional business.

In spite of these charges, however, the attacks that are proving most effective against the present lack of ethics in business have come, and are coming, from men who have been proud to call themselves Christians, and out of the Christian Church has come much of the impetus that is now propelling a new challenge to the old order of business—the co-operative movement throughout the world. Bishop Grundtvig in Denmark, Walter Rauschenbusch in America, Toyohiko Kagawa in Japan—these have been outstanding prophets through whose efforts the Christian co-operative movement has been made effective. Today this movement offers one of the most likely solutions to many of the evils and weaknesses of our present economic system; and the strength of the hope of this movement lies in its being, not a theory as yet untried, but already an accomplished fact.

Most of us are now recognizing that something has been wrong all along with the system under which we have lived and are still living. In depression times, there are farmers who cannot dispose of their farm produce, while in the cities there are those out

of work who are willing to work but who are compelled to live in want. Why is it that a farmer with foodstuff to sell cannot get it to the people who are bordering on starvation? Why cannot cotton-growers in the South get their cotton to the under-clothed city-dwellers of the North? Why cannot men and women looking for work find it, so that they can have money with which to buy the farmers' produce? But it is not only in depression times that these conditions are present. Even in times of prosperity, many go in want. Around the corner is always the slum, always the specter of poverty, of enforced sin, of want. Even in times of prosperity, wages may be so low that a condition of virtual serfdom exists among the masses of the workers.

The way in which labor is exchanged for money, and money made available for purchases, is what we call our "system." But when we say "system," we mean that mystical word, "business." And when we speak of "business," we really mean what we call the "middle-man." And when we speak of the middle-man, we don't mean any one man, but often a dozen men or a dozen agencies. The middle-man is that host of agencies representing business, extending from the buyer of the raw cotton, for example, to some remote retailer of a cloth fabric. All these processors and distributors intervene between the basic producer and the ultimate consumer; and each takes his toll out of the final cost to the consumer. The evils and the limitations of the middle-man are the evils and the limitations of the system. There come times when these complicated activities break down; and we call that a depression. It was in just such a national predicament as the depression we have been ourselves experiencing that the idea of a co-operative was hit upon—ninety-two years ago in England. The co-operative emerged because of the paralysis of the "system," and because of the terrible toll the system took on all that it

processed and distributed.

The Beginnings at Rochdale

In 1844, England was in the slough of a depression. The miners and weavers of a community named Rochdale were getting little work, and the wages were so low for the work they did get that they found themselves going heavily into debt while waiting for business to pick up again. They were also paying extraordinarily high prices for the commodities necessary for living. Twenty-eight of these miners and weavers said to themselves: "Why not start a store of our own? Let's each put up a pound apiece, and we'll run a store ourselves. Moreover, we'll pay back as dividends whatever profits the store makes, according as we have bought from it." The Rochdale experiment started the co-operative movements of the world.

One year later (in 1845), the first co-operative store in America was founded. The men interested in this store, which was located in Boston, wrote to friends and relatives in other countries, with the result that in 1846 another movement, similar to that set up in Boston, was launched in Germany. Out of this German movement there grew the many movements which today are flourishing all over the continent. The co-operatives of Denmark have attracted attention especially, the world over, and in the working out of the Danish co-operatives the general plan of operation, and the advantages of the co-operatives to the people, are easily seen.

Denmark

About fifty years ago, Denmark too lay prostrate in the throes of a depression. The farmer could sell his produce only through the middle-man. Naturally, it is the aim of the middle-man to give as little as possible to the producer and to get as much as possible from the consumer. On how little he can pay the producer, and how much he can make the consumer pay, depends the middle-man's profit. And the business interest of the middle-man is in making this profit as large as possible. Whether the producers go bankrupt or the consumers starve has nothing to do with business. The result of the co-operative movement in Denmark after fifty years of co-operative development may now be noted by comparing the farmer's share of

ten selected staple products. In the United States, the farmer, even recently with the help of the AAA, received one-third of the consumer's dollar, the middle-men, two thirds; but in Denmark, the farmer received two-thirds, the middle-men one.

A curiously modern movement began to spring up in Denmark in that depression of the 80's. Bishop Grundtvig, a clergyman, was the prophet of this new movement. He preached the doctrine that "nature's gifts (are) always present, but that it (takes) man's ingenuity to make them available for his use." Today we hear the very same gospel being preached—not only by our clergymen, but sometimes even by journalists. Dr. Douglas S. Freeman, one of these far-seeing journalists, and a layman, said in the pulpit of Washington Cathedral recently: "Many men have refused to accept or at least to apply the economic implications of Christianity in business and in government. Some have countenanced one code for the church, and another for the counting-house; one . . . for the pew and another for the press; one for the pulpit and another for the parliaments of men. They have preached personal unselfishness and have upheld national selfishness; they have given more heed to their brother's church envelope than to his pay envelope. For fear they might put the church in politics, some leaders have failed to have Christianity defend social justice. Men cry out for the bread of betterment; we have commended to them the stone of patience. We have let religion end too often at the church-door, and then have wondered that the hungry, the underprivileged, and the unhappy do not enter that portal. . . ."

When Bishop Grundtvig spoke about making nature's bounty "available," he was at first referring only to getting the soil to yield its due increase; and in order first to get out of nature the bounty which she could be made to yield, the "folk" high schools were founded. To these schools, the "folk," usually young men and women, went for short courses of intensive education. Most of these courses taught scientific methods of agriculture; and the young men and women went back to the farms fitted to apply scientific methods to their work. Today we of America are suffering from the results of our unthinking waste of the soil. The floods the country has been experiencing have been pronounced, by an expert not given to alarums, to have been the result of these wasteful methods of agriculture and forestry. The secrets of soil conservation against

(Turn to page 346)

WHAT EMBARRASSES ME By Henry E. Tralle

● I am embarrassed, frequently, when I meet a pastor, to discuss with him his church-building problem, for the following reasons:



Henry Edward Tralle

1. Because he may find it difficult to listen to me without prejudice. His mind may have been poisoned against me by someone with a personal ax to grind, or he may think I am after a "job," whereas the fact is that I do not seek jobs. They seek me. I do not even visit a pastor except on his invitation or at the urgent request of one of his friends who has profited by my assistance.
2. Because he may assume that my employment would add to the costs of the proposed building, whereas the fact is that this procedure would subtract from the total expenditure, as I have demonstrated in hundreds of consultative experiences with churches in twenty denominations, by reason of the fact that my point of view and my procedures enable me to save the church far more than the amount it pays me, and without resort to inferior materials or unsound construction. I am able to effect savings in costs in ways not familiar to architects, through my wider range of experience in the selection of materials, in the drawing of plan layouts, and in connection with furnishings and equipment.
3. Because he may have been led to believe that the employment of a "church architect" will guarantee the most satisfactory church-building result, whereas the fact is that the first and most important step to take is to retain the services of the experienced consultant, who knows some things that the architect does not know about church trends, needs and possibilities, and who can help to obtain a building that will be more architecturally beautiful and more practically usable than could be obtained without his assistance, however competent and experienced the architect. The consultant's ability to render this service is due to his pastoral and educational training and experience, his extensive reading in architecture and esthetics, and his wide experience in assisting architects in the planning and designing of creditable church buildings. The two church-building books of which I am joint author have been used widely by architects and building committees.
4. Because he may be skeptical regarding what his fellow-pastors tell him of their profitable experiences with the consultant. Their testimony seems to him to be incredible. He may even question that these pastors ever said what they are quoted as saying. He ought to know, however, that the consultant would need to be both a knave and a fool to attribute any statement to a pastor that was not authentic. If he has any doubt about the accuracy of the quoted statements, he could easily verify them himself by writing directly to any of the pastors quoted. The pastors I have served are my best boosters.
5. Because he may be depending too fully on his denominational board for advice in connection with his building project. Church boards, of course, are of great value, and are practically helpful in many ways to the local churches, but their ability to assist with a building project is limited, being confined, in the main, to the recommendation of some preferred architect, who may be too far away from the church served to render the most effective service. The church that builds will need a competent architect, of course, when it gets ready for him, and, in this connection, the consultant can help the church to find the best one that is available, and who is located near enough to provide adequate supervision of construction. Before any architect is called in, however, the church needs, most of all, a kind of help that architects cannot be expected to give, and which can be furnished only by the trained consultant, who prepares the way for the architect and then gives definite, constructive assistance in the drawing of plans and in facilitating procedures throughout the development of the project. The importance of the service the consultant is able to render is coming to be more and more appreciated by church-board officials themselves. The more than one hundred outstanding architects with whom I have been associated in connection with church-building projects have been generous in their expressions of appreciation of consultative assistance.
6. Because he cannot be told by me some of the things about me that might be told by others, as for instance, the fact that I have an established national reputation for being able to help a church to a superior building result at a saving in costs, the fact that I have helped to plan more than half of the most usable and beautiful church buildings that have been erected in our country during the last fifteen years, the fact that I have served with success a number of little churches in spending ten thousand dollars or less each and also scores of big churches in spending from a hundred thousand dollars each up to more than a million, and the fact that I am in the position of a man who has created a new profession without ever having planned to do so and who is still without any real competition in this new profession.
7. Because he will be followed by another pastor in another church, in whose presence I shall again be embarrassed, because I must continue under divine compulsion to save churches from standardized mediocrity and to help them to obtain buildings that will declare the beauty and the supremacy of the Christian life, and that will provide adequately for the spiritual functioning of the church as the most important service-organization in the world. Any pastor of any denomination who will write to me indicating the general nature of his building problem, whether of new construction or of remodeling, whether of a wholly new building or of an addition, whether of chancel arrangements and interior decoration or of acoustical treatment, whether of furnishings and equipment in the church auditorium or in the church-school building, will receive a courteous answer and will probably be able to obtain a personal interview on my next trip into his general section of the country, and without charge or obligation of any kind.

DR. HENRY E. TRALLE
Church Management, Auditorium Bldg.
Cleveland, Ohio

DR. HENRY E. TRALLE
Church Management, 715 Eighth St., N. W.
Washington, D. C.

Worship Check List

(From page 315)

the hymns used adequately express the sentiments of the worshiper? -----

8. Do you give recognition to special days in hymns, prayers, responsive readings and sermons? -----

The following questions have to do with the content and the psychological sequence of the service. The stars designate those parts that are necessary in a brief service.

- *1. First, do you have a *prelude* that helps to create a worshipful mood? -----
- *2. Is the prelude followed by a *call to worship* that makes people conscious that the purpose of the service is the worship of God? -----
3. Is the call to worship followed by a *general prayer of confession of sin*? -----
- *4. Do the people have an opportunity to praise God through participation in some of the following: singing the doxology, reading from the psalter, singing the Gloria? -----
- *5. Do you instruct the people through the reading of the scriptures? -----
6. Do the people have an opportunity to express their faith by reciting a creed? -----
7. Are the worshipers brought to a fresh vision of God and his way of life and to a new dedication of life to God through the pastoral prayer, the offering, the hymn, the sermon and the benediction? -----
- *8. Is the postlude in keeping with the quiet dignity of the benediction? -----

Organization and Conduct of Service

1. Is the entire service planned to the smallest detail before the service begins? -----
2. Do all participants maintain a worshipful attitude? -----
3. Is the entire service so conducted by minister, organist, choir, ushers and congregation so that it is apparent that it is for the worship of God? -----

Participation of the People

1. Do a large percentage of those present (over 75%) actively participate in the services? -----
2. Do the worshipers know the meaning of the materials which you use? -----
3. Do you have a plan for teaching worship materials outside of worship services? -----
4. Are people given opportunities to make decisions for Christ and his way of living? -----
5. Are people given opportuni-

A Plan for Daily Lenten Devotion

By Harold I. Zook*

ONE morning while reading a devotional booklet the thought occurred to me that it would be helpful to have such a book in each of our two hundred and fifty church homes during Lent. It offered a method of presenting the gospel to many who are irregular in their church attendance. After meditating upon the matter with a number of individual cases in mind, it appeared that their need could be better supplied from the pastor's own pen. Accordingly, the preparation of a little book of forty pages, one page for each day of Lent, was begun. The question arose: "How many of these two hundred and fifty books will find their way into a waste-basket without being read?" Perhaps those who most needed the messages would mislay or neglect the book. How could one make sure that the meditations would be read? What method could be employed which would actually place the work in the hands of the reader day by day? Most people watch for the arrival of the mailman and when he comes they lay aside their work to peruse the letters he brings. This thought suggested the idea of publishing and mailing a sheet called "Daily Lenten Devotions" which would insure that each message was received by the person for whom it was intended and he would probably read it before laying it down. But the expense of mailing was prohibitive. Postal authorities said the cost would be \$2.50 a day or \$100.00 for the entire period. The plan seemed too good to abandon

and we continued to study it. Then came the thought of having the children of the church carry the messages daily. A study of the distribution of our homes revealed that there were 47 children between the ages of 8 and 13 who could carry the publication to almost every house and that no child would have to walk more than two blocks or carry more than six copies of the publication each day. A few homes could not be reached in this manner but the meditations could be sent to them in book form. When the matter was discussed with the children they were so enthusiastic that the plan was adopted at once.

The day before the distribution of these leaflets was begun, each child received the proper number of copies to last throughout the Lenten period. Thus the minister was left free to concentrate his energies in other important channels and all the while he was being supported by a Lenten devotion in every home. The pastor prepared most of the messages but a few were written on assigned subjects by some ministerial friends who were interested in the project.

A typical example of the devotional material, one from the pastor's pen, follows:

DAILY LENTEN DEVOTIONS

Published by the Pastor of the Methodist Protestant Church, New Brighton, Pennsylvania, March 18, 1937

And praying—Luke 3:21. (Read Luke 22:39-46.)

When we studied arithmetic we learned about common denominators.

*Pastor, Methodist Episcopal Church, New Brighton, Pennsylvania.

- ties to make decisions concerning some *specific act or area of Christian living*? -----
6. Do others than the minister participate in the planning of worship services? -----

Results Achieved

1. Are any attempts made to check up on the results achieved? -----
2. Is there a greater spirit of reverence? -----
3. Is there an increasing appreciation of the better type of worship service? -----
4. Do a larger percentage of those attending the services participate? -----
5. Are more people appreciating the better type of hymns? -----
6. Have the services resulted in better character and

- living in the participants? -----
7. Has the building been made more worshipful? -----

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Vogt—Art and Religion, \$3.00.
Brown—Worship (A program unit), 15 cents.
Weigle-Tweedy—Training in the Devotional Life, paper, 25 cents; board, 75 cents.
Martin—Worship in the Sunday School, 75 cents.
Barclay—Book of Worship, \$1.00.
Thomas—First Book in Hymns and Worship, \$1.00.
Lotz, P. Henry—The Quest for God Through Worship, \$1.50.
Smith, The Art of Group Worship, 50 cents.
Powell—Guiding the Experience of Worship, \$1.00.

We wonder if it is not possible to discover a common denominator in religious experience. Let us consider three great events in the life of our Lord:

I. THE WONDERFUL THING THAT HAPPENED TO JESUS AT THE JORDAN RIVER. "The heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art my beloved Son; in Thee I am well pleased." Undoubtedly this marvelous experience helped to sustain Him in time of temptation. It was the great beginning of His ministry. Luke tells us that Jesus was *praying* when this happened.

II. HIS EXPERIENCE ON THE MOUNT OF TRANSFIGURATION. "His garments became glistening, exceeding white," . . . "And behold, there walked with Him two men, who were Moses and Elijah, who appeared in glory, and spake of His decease which He was about to accomplish at Jerusalem." . . . again a cloud and from it a voice: "This is my Son, my chosen Son." Transfigured; conversation with the deceased; acclaimed the Son of God; what an experience! How can we account for it? Luke tells us that Jesus "went up into the mountain to *pray*. And as He was *praying* the fashion of His countenance was altered." It was while He was *praying* that the glory which He had before the world began shone through His earthly veil.

III. HIS EXPERIENCE IN GETHSEMANE. While in the garden, Jesus' mind was occupied with thoughts about the horrible cup that had been prepared for Him to drink. He was in an agony of mind and soul. At this crucial moment we are told: "And there appeared unto Him an angel from heaven, strengthening Him." How marvelous! As we study this event we discover that all of the synoptic writers agree that Jesus went to the garden to *pray*.

Prayer

O Lord, we realize that we cannot expect to have spiritual power in our lives or be the recipients of great spiritual experiences without prayer. In the words of the disciples we say: "Lord, teach us to pray."

Thought for the Day

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Making Christianity Effective

By E. G. Homrighausen

in the April issue of
Church Management

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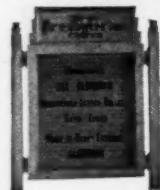
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Eye Gate Suggestions

By Eugene H. Bronson*

DRAWING was one of the earliest modes of human expression. An old Chinese proverb states that "one picture is worth a thousand words." Today editors know that a simple drawing will say more than a column of type.

As pictures are known by all who read newspapers or magazines to break up the monotony of the printed page, so too they break up the monotony of the speaking voice. The tremendous power of the picture as an adjunct aid in assisting the spoken word is no less great than its power to aid the printed speech. This power of picture lies in the fact that vision is a primary sense and commonly believed to be more acute than the other primary senses. This makes it most valuable as a means of instruction.

"There is ever an increasing use of crayon presentation by ministers," says Bart, the well-known cartoonist and chalk talker. As preachers come to realize the potentialities of the chalk drawing for instruction, they will take it up to illustrate their full-length sermon as well as their children's sermon. We never grow too old to enjoy pictures as the current popularity of the movies testifies. In this age of cinema, animated cartoons, picture magazines, and the birth of television, we of the pulpit cannot afford to neglect the use of pictures to bring the glorious gospel truths to our congregations. Chalk talk employs two media of expression—the word and the picture. With the chalk supplementing the talk, the message will have twice the appeal and power of the spoken word alone.

The present-day minister, knowing the vast number of outside attractions, realizes the tremendous task of arousing people's interest in church attendance. But getting people into the church is not enough; we must also secure and hold their attention while they are there, if we are to influence them. The chalk talk sermon can be of great value in accomplishing both of these tasks. Its unique appeal will draw people to your church service; its vivid portrayal of truth will insure their interest while present.

If a minister doesn't feel competent to do the drawing himself, he could have a talented young person from his congregation make the drawings while he presented the sermon. This would interest not only the congregation but also the family and friends of the one

doing the drawing. However, most ministers could make such simple drawings as are needed in chalk talk presentation.

The Practice and Use of the Chalk Talk

Lack of ability and talent is more than offset by careful and diligent preparation, because chalk talk is not a gift but an accomplishment. Anyone who is desirous and willing to work may attain a fair ability in this field as in any other. Practice makes perfect in drawing as well as in preaching.

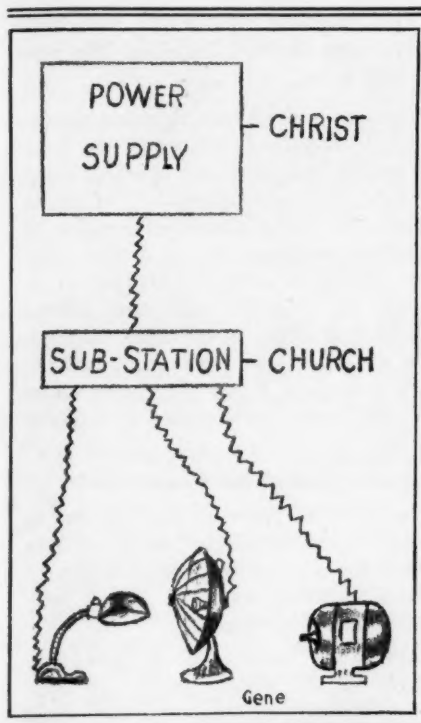
Practice your drawing, first with pencil on paper until it is well learned, then practice with the media of expression which you wish to use—either lecturer's crayon on regular newspaper stock, or chalk on a blackboard. For color work, the former is better.

If you plan to use the blackboard, you should practice on the board, accompanied by your spoken word. If you plan to use the crayon on paper, practice on old newspaper or wrapping paper the actual size and position of drawings. If you desire, you may plot your drawings before hand as many do. In using crayon on paper, plot your drawings in pencil. In using the blackboard, plot drawings darkly with yellow chalk and then erase lightly. These guides will not be seen from the congregation but will give you proportion and position. This is a similar method to that employed by the pen-and-ink artist who draws first in pencil and then inks over it. The artist who paints with oils first sketches in charcoal. It makes it none the less your drawing if you do the plotting but does save the congregation from watching the slow and painful part of plotting your pictures. One need not feel deceptive in this practice as we often use faint blue lines to aid us in writing evenly and horizontally.

The simplicity of the picture, the uniqueness of the idea, and the quickness of drawing are the insurance of successful chalk talking. Be not discouraged if your drawings seem crude to you. Remember that, "Distance blends enchantment" in chalk drawings as in oil paintings. Remember too, that the drawing supplements the talk and is not presented as a masterpiece to be studied.

If you want to add interest to your sermons, why not illustrate them by chalk? If you would add power to your pulpit work, why not preach eye-

*Belmont, Vermont.



gate sermons? God's inspiration plus your preparation will make this possible.

As an example I submit an article of a sermon, with proper illustrations on "Distributing Electric Current."

Theme: Distributing Electric Current.

Text: "Apart from me ye can do nothing." (John 15:5)

Purpose: To reveal the purpose and power of the church.

Introduction: Electricity Supply.

1. In large cities such as London, New York, Chicago, Berlin, and Paris, the source of electricity supply is not within the city limits. From large generating supply stations outside area, high voltage is transmitted by underground cables to sub-stations within the city limits at which it is transformed down for distribution for private and public electric lighting, heating, and traction. (Draw diagram omitting lamp, heater, and motor.)
 2. Its analogy—Christ is the supply station, generating the Christian impulse. (Label power supply — "CHRIST.") The church is the sub-station, distributing the Christian impulse received from Christ. (Label the sub-station—"CHURCH.")
- I. Light Distributed by the Church.** (Draw lamp.)
- A. The KINDS of Light—two-fold.
 1. The light of Christian truth through exhortation.
 2. The light of Christian testimony through example.
 - B. The MEANS of Lighting—The

witnessing ministry.

1. The sermon as a light.
 2. Christian literature as a light.
 3. The Sunday school as a light.
 4. Personal witnessing as a light.
- C. The SOURCE of Electric Current—Christ.
1. The church is only the sub-station.
 2. Christ is the power supply.

II. Warmth Distributed by the Church. (Draw heater.)

- A. The KINDS of Warmth—two-fold.
 1. The warmth of Christian fellowship.
 2. The warmth of enthusiasm.
- B. The MEANS of Warming—the fellowship ministry.
 1. Church organizations as heaters.
 2. Church social activities as heaters.
 3. Church services as heaters.
 4. Individual conduct as heater.

C. The SOURCE of Electric Current—Christ.

1. The church is only the sub-station.
2. Christ is the power supply.

III. Power Distributed by the Church. (Draw motor.)

- A. The KINDS of Power—two-fold.
 1. The power of social betterment.
 2. The power of spiritual uplift.
- B. The MEANS of Power—the witnessing ministry.
 1. The Christian hospital as a motor.
 2. The social center as a motor.
 3. Evangelistic services as a motor.
 4. Personal soul-winning as a motor.

C. The SOURCE of Electric Current—Christ.

1. The church is only the sub-station.
2. Christ is the power supply.

Conclusion: You are part of the sub-station. Are you letting Christ work in and through you? Text.

DISCONTINUE AFFILIATION WITH FEDERAL COUNCIL CHAPLAINS COMMITTEE

Washington, D. C.—The National Lutheran Council has voted its approval to a plan whereby Lutheran bodies will discontinue their affiliation with the General Committee on Army and Navy Chaplains of the Federal Council of Churches. In the future Lutheran chaplains will cooperate with the National Lutheran Council, which will deal directly with the chief of chaplains of the army and navy. At the same time it was decided to make a special effort to serve boys enrolled.



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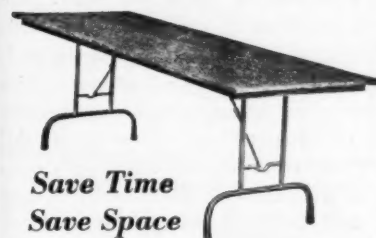
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The Jew

Excerpts from Two Sermons

The points of view of these two sermons are so different that we have felt that they should be presented under the one head. They represent the thought of Christian ministers who have reached opposite conclusions in the matter.

Christianity's Debt to Judaism

By Robert W. Burns*

LET us now consider the specific ways in which Christianity is in debt to Judaism. Following the example of Paul, we are debtors to the Jews. The first contribution I list is that the Jewish people developed the concept of ethical monotheism. We used in opening our service of worship this morning the sentence with which the Jewish creed began, "Hear, O Israel, the Lord our God is one God" (Deuteronomy 6:4).

Many Gods Worshipped in Old Palestine

There was plenty of religion in Palestine when the Hebrews entered that land about the year 1200 B. C. Almost every grove had an altar and every hill a place of sacrifice. They worshiped many gods, but the records of what that worship meant form a picture of foul and bestial emphasis upon the lowest passions of the animal in mankind.

Dr. Shailer Mathews has traced the history of what happened in his book, "The Growth of the Idea of God." slowly the Hebrews expanded their concept of God until he stood forth in dignity and majesty, the great God of all the earth. This is not the place to retrace those steps in detail. Those who wish may read for themselves the story in dozens of books that deal with this theme.

The importance for us lies in the fact that the Jewish people were the first to declare the oneness of God and his moral requirements of those who would worship him. So great is that contribution that any candid student must marvel at the spiritual perception through which was made known this new concept of divinity.

From the crudities and superstitions with which men began to think about God it is a long step to the spiritual exaltation of the loftiest of the Psalms. Their slowly widening concept of God and their ever deepening conviction of moral obligation produced some of the noblest literature which is the common inheritance of humanity.

When the Lord Jesus came he was able to assume that those who listened to him understood already much about God. He said, "Ye believe in God, believe also in me." (John 14-1.) Never once did he find it necessary to argue with them concerning the fact of God. Always that could be taken for granted. The ethical monotheism of Judaism was taken over bodily into the Christian church.

Son of David, Purebred Jew

The second debt is that the Jewish faith nurtured the spiritual life of Jesus Christ. Some might be inclined to emphasize that he was physically a Son of David, a pure-bred Jew. I do not mean to neglect the validity of that gift of the Jewish folk but above it in importance I acknowledge our Christian debt for the faith which nurtured the growing life of Jesus Christ.

He learned as a little child from the lips of his Jewish mother the stories of the Jewish people so that later on every historical allusion which he made was to Jewish history. From Joseph, Christ would have learned to recite the law. His regular lessons in the synagogue would have included the memorization of much of the prophets and the Psalms. Often he went to the Jewish Temple at Jerusalem and upon at least one occasion he both asked and answered questions of the learned Jews who gathered in that temple.

The spiritual pilgrimage of Jesus Christ was through Judaism. He was trained in the literature of the Old Testament and his own thoughts naturally fell into the forms which the Jewish people had developed. Much of what he said was a reaffirmation of ideas which had found classic expression in the finest writings of the Jewish people. Some indication of the extent to which the Jewish influence affects Christ teachings is conveyed through this fact. In my own study of the New Testament I find 451 places where the Old Testament is quoted or referred to.

Provided Ground for Gospel Seed

In the third place we are indebted to Judaism for providing the ground in which the seed of the gospel might be sowed. Christ found a group who could receive his message.

Much has been made of the simplicity of the gospel as though anyone without previous training could receive it at once. The experience of the missionaries ought to set all such at rest. William Carey spent long years in India before a single convert was made and similar experiences have been repeated in every country where the Christian faith was newly planned.

But with Christ the situation was different. The Jewish people were ready spiritually for his coming. In fact, their longings helped to call him forth. They were a people prepared by centuries of expectation for his coming. Therefore, he was able to do in three years of ministry what would have taken many times as long with any other group then in the world.

What Christians Owe to Jews

In the fourth place, the Jews who loved Christ formed the membership and leaders in the early church. The twelve apostles were Jews. Only the books of Luke and Acts were written by non-Jewish hand in the New Testament. For over twenty years nearly all members of the church had been Jews. The Council at Jerusalem to decide the admission terms of Gentiles into the church was recorded in the eleventh chapter of Acts and while its date is difficult to determine exactly, most scholars place it later than the year 50 A. D. Paul spread the belief in Christ around the Roman world through the Jewish synagogues where for many years he was received as a visiting teacher.

These then serve as brief statements of something of what we Christians owe to our Jewish brothers. Ethical monotheism, the physical and spiritual nurture of Christ, the ground for the seed of the gospel, and the membership

*Minister, Peachtree Christian Church, Atlanta, Georgia. Complete copy of this sermon may be secured without cost by addressing Dr. Burns.

of the church itself.

Of course, the contribution did not stop with the first century. Every branch of the Christian faith uses the Old Testament as part of its teaching material for children and adults. Much valuable new study of the Bible has come from the consecrated hands of Jewish rabbis.

It is good for all of us, that faithful members of the synagogue retain their loyalties. To have a group such as that which worships across the street from us maintained in Atlanta is an influence for good in every part of our city's life.

In a day when terror has been spread around the whole world among the children of Abraham, Isaac and Jacob, I pay this tribute to how much we owe to them in the hope that it may add to the peace of our Jewish brethren. "I pray for thy peace, O Jerusalem. May peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sake I say, Peace be unto thee."

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When Jesus Was Twelve
His Father's Business: How Did He Go About It?
What Have We Learned?

The Totalitarian Jew

By George Swann*

THE Jew has rarely, if ever, been persecuted for his religion, but has not all his persecution been caused by his totalitarian idea which he has developed and kept alive?

How many of us have stopped to think that the Jew is the original—and so for, unalterable, totalitarian? Let me illustrate:

In my boyhood district, many years ago, a Jew established business and reared his children in the solidly Gentile community. Over his violent protests, his daughter married a Gentile. It has been reported that he bought a coffin and buried the daughter in effigy. At any rate, a separation was finally effected, and the last I heard of the daughter was her statement that she would never be happy.

Let me illustrate again. Recently I heard a brilliant Jew—a convert to the Christian religion—declare in a sermon:

"You wonder why more of us Jews don't become Christians. I can tell you in few words. When we become Christians, then we are outcasts in Jewish eyes, and our people don't do things by halves. We are without bed and board and business. Until you are ready to give us a place to eat, and a bed to sleep in and a work to do you can't expect many of us to become Christians. It's just too much to face."

Now what is this but a basic form of totalitarianism; one that strikes at the very roots of human unity? I repeat that the Jew is the original totalitarian. What Hitler and Mussolini are doing with their Aryan idea is mere baby stuff compared with Jewish totalitarianism that the Jews have practiced for ages right in the midst of almost every civilized nation.

It seems strange that Hitler and Mussolini—in attempting a totalitarian state, refuse to see that they are doing the very thing that has kept the Jew in endless and dreadful trouble.

But let me quote again from the rabbi's son. He says, "If a Jew commits the most heinous of all offenses and marries a Gentile, he feels the full force of the prejudice which Jews have built up around themselves."

Now this is fresh; it's not just something that happened in my boyhood community. Only a year ago we entertained in our home a young Christian Jew. He said that his parents beat him and drove him from home when he became Christian, and that he had never been back.

I think that even thousands of cases like these might be found, but I quote them to show the Jewish totalitarianism. The Jew seldom persecutes Gentiles, but he is severe with his own race.

I firmly believe that the only solu-

(Turn to page 325)

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*Minister, Edenside Christian Church, Louisville, Kentucky.

Fewer Church Sleepers

By E. J. Dail

THE pastor of the church which I attend has a very effective method of contacting newcomers at our church. Two regular members (husband and wife) are stationed at each entrance, and strangers are greeted as they enter the church auditorium. One Sunday morning a dear old lady appeared with an unusually large handbag. As she approached one of the official greeters he noticed the large handbag and as he greeted her said with a twinkle in his eye, "Mrs. Morrison, will you have a room with bath or without?"

None of our churches have yet come to the custom of furnishing rooms with bath, but as I look about in some of our church audiences I sometimes wonder if we shouldn't furnish twin beds instead of pews. As we fight back those neck-breaking nods, we are inclined to blame the preacher for our lack of interest, which certainly isn't fair, for every physician and health authority will agree that the atmospheric conditions in most of our church auditoriums are more conducive to sleep than to mental alertness.

This atmosphere is mostly the warmed over air of the previous audience that occupied the building. Throughout the week the building has stood at a low temperature, then the heating plant has been crowded Saturday night and Sunday morning to bring the temperature up to 65 or 70 degrees.

In most churches no ventilating sys-

tem is available, therefore, very little fresh air can get into the building, and the old stale air is reheated for the next service. If no means of humidity is provided the air becomes as dry as desert air, and is permeated with the accumulation of dust and bacteria that may have been in the building for weeks, so we should not blame the preacher if members of the audience are exerting their greatest effort to appear awake, rather than concentrating their mental efforts on getting the sermon. The fact that theaters and public auditoriums of all kinds are being universally equipped with winter and summer air conditioning is evidence that proper comfort and atmospheric conditions are essential in securing attendance at any public gathering today.

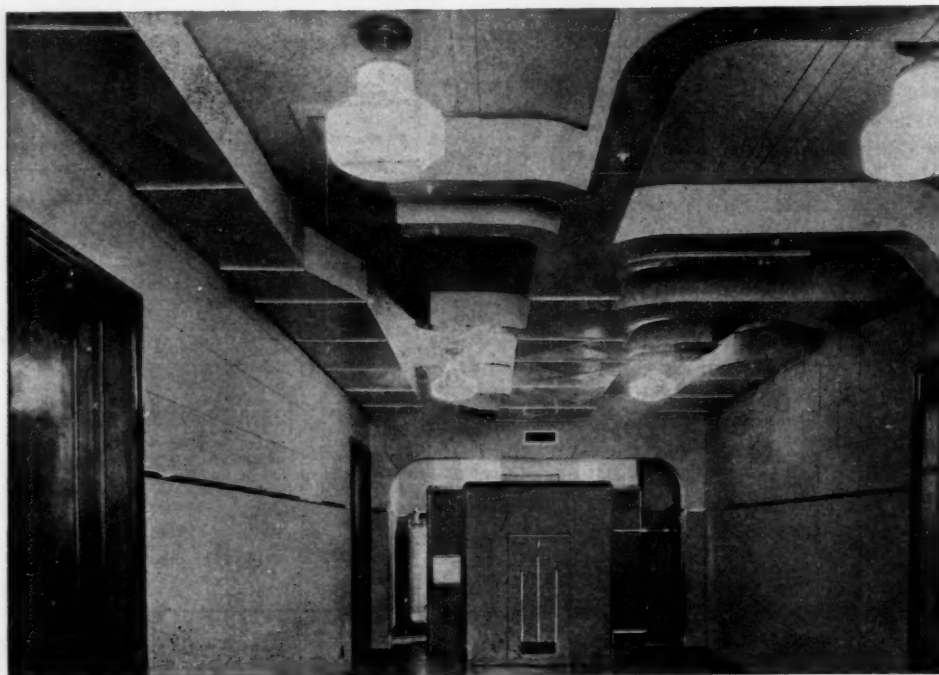
Steam heating has been the most universal method of church heating during the last twenty-five years. As the air becomes heated over the radiators it rises to the highest point of the auditorium and the temperature at the ceiling is 95 degrees and at the floor 60 degrees, and no means of mixing this air. This means a tremendous waste and excessive fuel cost, besides the audience cannot be comfortable with a floor temperature of 60 degrees.

Then there is always the danger of frozen boilers and radiators when the sub-zero weather comes. Steam heating is slow as there is no means of circulation.

The modern forced air or commonly

known winter air conditioning system is probably the greatest single development of the past 50 years as far as church health and comfort is concerned. This method of heating equalizes the ceiling and floor temperatures, because the air is kept in motion at all times, thus preventing stratification. This means a reduction in fuel costs of 15 to 20 per cent and a shorter period required to bring temperatures up to the comfort zone. When the system is properly designed the air can be filtered and washed to remove dust and bacteria, and to secure proper humidity for comfort and health. In fact it becomes revitalized air that is mixed with a proper amount of fresh outside air providing a condition conducive to alertness and comfort. There is no danger of frozen boilers or radiators. There is a quick response in the mild weather of spring and fall, which cuts down the fuel bills, and does not overheat the building. With the invention of modern electric controls and dampers, temperatures can be controlled in various sections of the building as desired, so that a pastor's study, a ladies' parlor or the basement can be heated to the desired temperature without heating other parts of the building.

Formerly, as we think of a church hot air heating plant we think of a huge furnace set in the center of the basement with cumbersome pipes that ran in every direction, so that at least half of the basement space had to be used for this purpose. The modern forced air system can be placed in the farthest room, requires little space and is clean and attractive in appear-



Hot air weather conditioned heat
uses little space in the basement

ance. Its first cost is in many instances less than a steam plant and the fuel cost will be less. This winter air conditioning system can be used as a circulating system in summer, and greatly relieves the hot stuffy conditions so uncomfortable to church audiences during the summer months.

Church boards contemplating the building of a church will find it just as important in selecting their heating equipment to contact a concern who has had wide experience in church heating, as it is to select an architect who has wide experience in church building. The engineering of a church heating system requires long experience and thorough knowledge of the field of air movement. The heating engineer should cooperate and work with the architect, so that the heating installation can be installed to the best advantage of both. A system developed in this manner will prove a lasting satisfaction to the church audience and because of the comfortable, healthful conditions assist in increased church attendance.

The Totalitarian Jew

(From page 323)

tion of the Jewish question is for the Jews to intermarry among Gentiles, just as other nationalities have done. Some Gentiles object to this, but I am one Gentile who thinks that Jews and Jewesses make good husbands and wives, and their virtues would be valuable.

You couldn't persecute an Irishman because he may be half English. You could not persecute a German because he may be half French. But the Jew has been so completely marriage-clannish that he is persecuted as a nation rather than as an individual. We hang an offending Irishman as an individual, but we want to hang the Jewish nation for an offending Jew, and this grows out of Jewish totalitarianism. Thus they are but taking their own bitter medicine.

With all my soul I exhort that we let cupid do what statesmen have failed to do in settling the Jewish question.

I am not forgetting the religious viewpoint that causes the Jew to keep separate but I am trying to show him, even from his own Old Testament, that he has all along made a basic mistake as to the seed of Abraham.

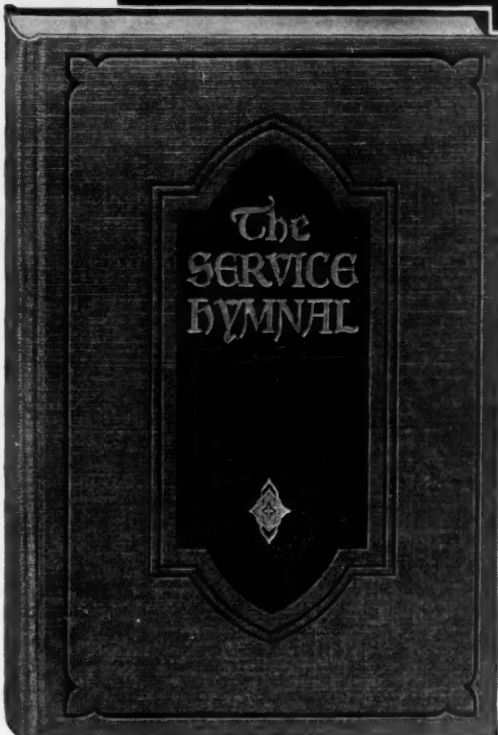
To those Jews who are such sticklers for the blood-lineage idea, let me remind them that Abraham—their greatest hero—found a man by the name of Melchizedek down in the wilds of Palestine. Melchizedek had somehow found the same faith as had Abraham, and was acting as a preacher to teach it. Abraham was so impressed that he gave Melchizedek a tenth to carry on the good work. In

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the New Testament this Melchizedek is held up as an eternal priest of the Most High God.

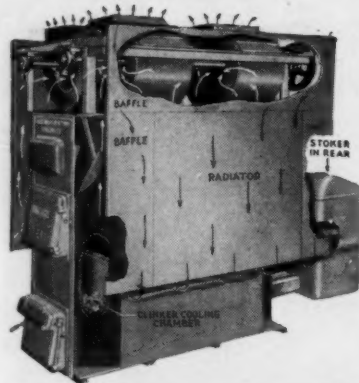
Let me also remind the Jew that his hero David was of Gentile lineage, since he was of the line of Ruth the Moabitess.

Let me also remind him that David and other great Jews came through the line of Rahab the erstwhile harlot and Gentile of Jericho. Thus God

seems even to slap at the blood-lineage idea when it is not based upon the deeper foundation.

With all my deep respect for the Jew I think he is sinning when he seeks to foster upon the world an absolute blood-lineage separation. It dishonors the God of unity, and so long as the Jew persists in making a totalitarian state within the confines of every nation, just so long will he suffer at the

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hands of those nations. The Abrahamic idea is too high and too glorious to be thus trailed in the dust.

The Jew needs to face stern facts—as do the Gentiles who deal with him. We are brothers by creation. We should not persecute but love. Why should the Jew want to keep entirely separate? Even Moses, the great Jewish lawgiver, married an Arabian wife. Thus have the greatest Jewish leaders been mixed up with Gentiles. Has God brought this about as a rebuke to Jews who lower his Abrahamic plan by blood lines?

No wonder that John the Baptist said to the Jewish religious leaders of his day, "Bring forth fruits worthy of repentance, and don't even think to say that you have Abraham for your father, for I say that God is able of these stones to raise up children unto Abraham."

As to the Jew returning to Palestine, that is physically impossible. There are only about 6000 square miles. With 640 acres to the square mile, we have about 3,840,000 acres. The 15,000,000 Jews of the world would give about four to the acre. Even if only a few wished to go there for sentiment sake, they know it is already over-crowded and that they are not wanted.

What if I sold my old farm, and then wanted it back. What moral right would I have to get courts or states or nations to help me get it back whether or not? What right has the Jew to bring pressure upon England and America to get him back to his ancestral home?

If the Jew says he did not sell it but was driven from it, he must know that the same argument would disposses almost every nation on earth—including the Americas and England which he courts to help him return to Palestine. Why not consider?

There have been times when the

Jews have been scattered by persecution, but in modern times it doesn't make sense to think of the Jews as being involuntarily scattered among the nations. They have gone among those nations because they wanted to go and because it was profitable. Many of us feel that if a people settle permanently and voluntarily among another people then they ought to be willing to mingle. Else the doctrine of the brotherhood of man has no meaning.

I sincerely claim to be a friend of the Jews, and I deplore their persecution—including the persecution which they do to their own people who intermarry. The matter will not be settled by persecution. If history is any witness. I am speaking so plainly because I think the Jew has carried on his blood-lineage fiction long enough. His own Old Testament makes it evident that his age-long persecution is due to his own misunderstanding and disobedience to the high Abrahamic faith.

I believe the time is ripe for beneficial changes and understandings, and that the younger Jews are ready to discuss in brotherly manner these great facts on which the unity of mankind is built.

I exhort preachers to take a new look at the Bible, learn who the real Jew is, and to cease encouraging the Jews in their fiction of the so-called restoration of Israel and return to Jerusalem. Restored to Jerusalem for what? To restore the old Jewish worship? How can a Christian think this or aid in it? The Bible declares that all Israel will be saved, but it makes it clear who Israel is.

The latest census bureau figures state there are about 388,000,000 pairs of shoes made each year, which sell for \$643,000,000 at factory prices. In 1861, a group of six shoemakers could turn out fifteen pairs of shoes a day. A machine is used at the present time which will produce from 700 to 1,000 pairs daily.

* * *

The crime bill for this country is approximately fifteen billion dollars annually, or about \$120 for every man, woman and child. Does this not mean that law enforcement is battling an enterprise of greater economic significance than any other in the country? Our homes and our lives are threatened by an army of lawlessness numbering over 4,600,000 individuals.

* * *

"Investigation during the past year in New York disclosed the fact that workers on relief spent \$45,000,000 in a single twelve months on beer and distilled liquors. This was Federal money intended for rent, food and clothing. At that rate 25 per cent of the entire twelve billion dollars taken from the people by the liquor traffic since repeal came out of the pockets of relief victims.

Installation Service for Women's Union

By Orval C. Hendrickson*



I am glad, as pastor of our church, to have the privilege of installing the new officers of our Women's Union. May I remind all of you of the implication of the name of your organization. You are a *Women's Union*. You are one in spirit, one in purpose, and one in service. Every member of the organization ought always to remember this and endeavor to keep unbroken this fellowship of unity. Moreover, you ought to remember that this is a voluntary relationship, and as such an adventure in understanding and cooperative service.

The officers for this year, 1938-1939, will please stand to receive their charge.

PRESIDENT: I charge you, as president of the Women's Union, to remember that you are the servant of this body. You are only the president and not the boss. You are not the boss and you are not to be bossed. You are not to do all the work, but are to delegate responsibility so that every member of the organization will have something to do. Members who only belong soon lose interest. Members who work never lose interest. I charge you as president never to harbor the feeling that you should assume entire responsibility or blame for the success or failure of the organization. These are to be assumed by no one person, but are to be shared by all. I charge you to do your best and let results take care of themselves. Take your job seriously but not too seriously. Never worry, never fret, and never spend sleepless nights over what has or has not been done.

VICE PRESIDENTS: I charge you, as vice presidents, to remember that your office is not an office in name only. Your office is a responsible one. You are not only to enjoy its honors but you are to assume its responsibilities. I charge you to advise and help the president. You should always be ready to support and explain her policies and decisions. Trouble in any organization is generally due to misunderstanding and not to the malicious intent of the trouble maker. Yours, then, is the ministry of explanation, interpretation,

and support.

SECRETARY: I charge you to keep full, accurate, and readable records of the activities, services, and meetings of the Union, remembering that such records are necessary for the present, and that what today is considered as "Minutes of the last meeting" will be, tomorrow or the day after, considered as history. Therefore, keep good records so that future secretaries will "rise up and call you blessed" because you wrote the records of great events, and wrote them so they could be read later.

TREASURER: I charge you to keep careful account of all monies received and expended. I charge you to expend money only on authorization of the proper officials. I charge you to pay by check, and to pay your bills promptly, especially those that are due the current expenses of the church, remembering that the church treasurer always needs funds. I charge you not to keep money about the house, but to deposit it in the bank as soon as reasonably possible. I charge you when you write a check to remember that it represents money, and that the money represents people who worked and gave. Furthermore, when you write a check, think of the people to whom the money will minister, and be thankful in your heart that you have been honored with the privileges and responsibility of such a high office.

GROUP LEADERS: I charge you to remember that you are group leaders, not group drivers. Don't try to do all the work yourself, but apportion to your members their proper share of responsibility and service. I charge you to keep in touch with every member of your group. If any member fails to attend the meetings, find out why. If any member becomes disgruntled find out the reason for such unhappy state. If attended to at once, the trouble can be handled. If allowed to grow and accumulate, it will be as a smouldering fire, or it might issue in a violent explosion. I charge you to imbue your members with a sen-

sible enthusiasm for their work and to keep them on the alert for new members.

MEMBERS OF THE WOMEN'S UNION: I charge all members of this Women's Union to remember that their officers and leaders are human even as they, and that they may make mistakes. I charge all members to play the game, to be frank, honest, friendly, and cooperative. I charge any who develop grievances to have the matter out in a friendly manner with the person or persons involved, and then to keep forever silent about it. I charge all of you to work gladly, and hard; to remember the niceties of human behavior and social relationships; to develop a sense of humor; to keep the unity of the spirit in the bonds of peace, so that you may be in name and in fact a Women's Union.

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Lenten Verses

By A. L. Burgreen

FINDING CHRIST

I found him not on mountain height,
Beneath the sturdy pine;
I found him when a trusting child
Put his small hand in mine.

I found him not in lonely vale,
Upon a shady knoll;
I found him when I comforted
A broken, bleeding soul.

I found him not beside the sea,
Down on the sandy shore;
I found him when a contrite heart
Opened its fast-closed door.

And so I find him, day by day,
Amid the city's strife,
Where races of men, come and go,
Our Savior brings new life.

A CROSS-BEARER

"And as they led him away, they laid hold on Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."—Luke 23:26.

Down Calvary's road
Crowds followed Him,
He bore the cross,
They mocked in sin.

He, fainting low,
They had to wait;
Some other soul
Must bear their hate.

Then Simon came
Down from his farm,
And bore Christ's cross
On his strong arm.

I pray for strength
That I may bear,
Some tired soul's cross,
Some burden share.

THE LITTLE LADY DRESSED IN BLACK

She was there,
The little lady dressed in black,
Like others,
She had knelt in prayer
Beside the altar.
When she went back,
And sat so quiet in her pew,
I knew,
By two bright glistening drops
Upon her cheeks,
Like sunshine on the morning dew,
That God had touched her heart,
And she had felt it
"Strangely warmed" within her,
That she had found her Christ,
Anew.

A PRAYER

We knelt last night, my son and I,
Beside his bed in quiet prayer,
And asked our Father to draw nigh,
To give His comfort and His care.

"God bless my Daddy," so he prayed,
His little form within my arm,
So trustfully his sleepy head
Sank on my shoulder, safe from harm.

O God, our Father, may I lay
My weary head upon Thy breast,
And hear Thy answer, day by day,
To this, a little child's request.

CANADIAN CHURCH ORGAN TO CHANGE NAME

Toronto—*The New Outlook*, official weekly of the United Church of Canada, has announced that its merger with *The United Church Record* and *Missionary Review*, official monthly, will become effective on March 1. The new paper is to be published twice a month and will be called *The United Church Observer*. The merger is the result of an almost unanimous decision of the General Council of the United Church of Canada to amalgamate its two official papers.

*Minister, Knickerbocker Avenue Methodist Episcopal Church, Brooklyn, New York.

MINISTERS VACATION EXCHANGE

THE first items sent in for this department show that it will be an active year for exchanges. Why not utilize the opportunity of friendly exchange to secure a vacation for yourself and family which is "different." Take a different section of the country; talk and live with people of a different denomination. You will like the idea once you have tried it.

Items for the April issue should be in the office of *Church Management* by March 5.

No charge is made for insertions so long as a mailing address is given so that no correspondence falls on the office of the magazine. Where a key address is given which requires forwarding of mail a charge will be made of five cents per word, payable as classified advertising, in advance.

Detroit, Michigan. Baptist. Five hundred members. Tenth year of pastorate. Glad to exchange pulpit and manse with any minister in California in July or August. One service on Sunday. No honorarium. W. F. Bostick, 17371 Redford Avenue, Detroit, Michigan.

La Jara, Colorado. Presbyterian. Would like to supply church in northern Ohio, near Cleveland or Columbus, preferred. Exchange of pulpits and manse. La Jara is at the foot of the mountain ridge which constitutes the continental divide. Lane C. Findley, P. O. Box 86, La Jara, Colorado.

Minburn, Iowa. Methodist. Two hundred members. Would like to exchange for the month of August. Near sea or large lake. Maine or Vermont preferred. Parsonage. Good fishing on Racoon River. Thirty miles from Des Moines. Free will offering on last Sunday. Any denomination. Treverton Warren, Minburn, Iowa.

Crawfordsville, Indiana. Methodist minister, serving a Federated and a Methodist Church, combined membership 650, wishes to supply any denomination in July or August, for use of parsonage, in Minnesota, Northern Michigan or Upper Peninsula. Also would supply for reasonable honorarium near Chautauqua, New York. J. P. Alford, Crawfordsville, Indiana.

Cumberland, Maryland. Central Methodist Church. Four hundred members. This city of 45,000 is in the heart of "The Switzerland of America," the land of lakes, mountains and rivers with unexcelled scenery and on the best of highways, "The National," 135 miles west of Washington, D.C. The Potomac River flows within a mile of the parsonage. Parsonage completely modern brick structure, conveniently located to downtown. The church is in the heart of the city. Will exchange pulpit

and parsonage for July or August with minister of any congenial denomination. Fred B. Wyand, 229 Glenn Street, Cumberland, Maryland.

Los Angeles, California. Minister of a Methodist church near university campus would like to arrange an exchange with a Methodist or Congregational minister in Maine for July and August. References required and exchanged. Gordon Chapman, 10490 Rochester Avenue, Los Angeles, California.

Philadelphia, Pennsylvania. Christian. Will supply pulpit during July or August or both for use of the manse. As to ability can refer to our state secretary of Disciples of Christ, Dr. H. A. Denton, 507 Commonwealth Building, Pittsburgh, Pennsylvania. Write Howard W. King, 4404 North Eighth Street, Philadelphia, Pennsylvania.

Rimersburg, Pennsylvania. Methodist. Two services a Sunday. Pleasant village in foothills of Allegheny Mountains. Beautiful scenery, good water, paved roads. Near the Narrows, Cook's Forest, Piney Dam, Cherry Run Campground and many coal mines. All modern conveniences in parsonage. Would exchange during July with any Evangelical church in vicinity of Winona Lake, Indiana. Milton Thomas, Rimersburg, Pennsylvania.

The Scientist in Action: A Scientific Study of His Methods by William H. George. Emerson Books. \$3.00.

Most ministers are interested in understanding the position and postulates of modern science. Unfortunately, however, most of the scientific textbooks and writings of recognized scientists are so technical and complex that an intelligent comprehension of their content is almost impossible for a mind untrained in the technical terminology. On the other hand, a great many of the so-called "popular" scientific volumes are so perfunctory and elementary that their value is almost negligible.

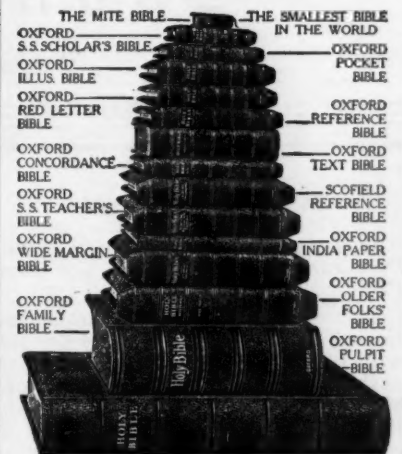
In Professor George's new book, however, we discover what many ministers have been eagerly searching for, a critique of the scientific method presented with clarity, simplicity and ease. The author is a physicist, but his book is in nowise confined to this particular branch of science. On the contrary, it is most comprehensive in scope, even containing several well-written chapters on psychology.

No one can read this book without obtaining a broad liberal education in the field of science. It is an excellent introduction for the layman into fields where truth is sought through the media of test tubes, observation, hypothesis and experimentation. No one can read it through and place it aside without feeling that he is on better terms with the nature of our physical universe.

T. F. H.

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BOOK BROADCASTINGS

What the Writers Have to Offer

The Question for Life

Christianity and the Creative Quests.
By Gaius Glenn Atkins. Cokesbury Press. 232 pages. \$2.00.

This volume contains the Cole Lectures at Vanderbilt University for 1938 with two additional chapters which the author has appended in order to develop his theme more adequately. Basically, it is a survey of "certain selected literatures of quest and confession" in which Dr. Atkins seeks to demonstrate through the medium of historical writings the great searches of mankind, beginning with the Hebrew prophets' search for a knowledge of God and concluding with the modern quest of man in search of his soul as exemplified in Aldous Huxley's *Ends and Means* and H. G. Wells' *Experiment in Autobiography*.

Professor Atkins presents his material in an analysis of six principal lines of search. First, he develops the prophet's search for the will of God in history, typified chiefly in the utterances of Amos, Isaiah and Hosea. Second, he traces the thinker's quest for intellectual integrity, using Socrates as his chief example. Third, he studies the moralist's quest for a moral mastery over life, with Marcus Aurelius and the stoics as his basic illustrations. Fourth, he reviews the mystic's quest for deliverance and redemption, employing Augustine and Thomas a Kempis as the outstanding examples. Fifth, he presents the confused man's search for an assuring authority, with the Renaissance-Reformation period supplying the discussion material. Sixth, he concludes with the modern search for a social order in which men are seeking to re-establish spiritual values.

One troublesome feature of this work, and it is one which the author himself recognizes, is his failure to present his material in chronological order. He presents the quest of Marcus Aurelius before he discusses the characteristic traits of the Apostle Paul and even considers the mystery cults of Mithras and Osiris before his study of the Epistles. Moreover, his almost constant insertion of references to Bunyan's *Pilgrim's Progress* serves to interrupt the historical continuity of his material. As in the author's previous book, *The Making of the Christian Mind*, this new volume is also characterized by the absence of an index. Both of these books have valuable material within their pages which might be used for reference if they were furnished with indices.

On the whole, however, it must be said that this book is a noteworthy contribution to the field of religious thinking. Dr. Atkins is painstaking and patient in the analysis of his material, and his conclusions reflect his many years of thought and study.

T. F. H.

God in Our Lives by Rolland W. Schloerb. Harper & Brothers. 126 pages. \$1.50.

The author has been the successor of Dr. Charles W. Gilkey at the Hyde Park Baptist Church in Chicago for some years. His book is written as an answer to questions about God which came to him in his pastorate. In fourteen chapters he treats such themes as "Is God Real?", "Is God Living?", "Getting Help from God" and "What Faith in God Does." His chapters are cast in essay rather than sermon form, but offer many suggestions and quotations which ministers may well use in their own sermons. The closing pages contain a strikingly beautiful prayer, a hymn to God, a service in praise of God, the indicated sources of over one hundred references and acknowledgments to the publishers and authors of over thirty books from which quotations have been made. There is no chapter on the special contribution which Jesus made to our conception of God, but the whole treatment rests upon the assumption that his contribution was valid.

F. F.

Individual Worth in a Social Crisis by J. Earl Gilbreath. Fleming H. Revell Company. 128 pages. \$1.25.

This is a series of talks on the dangers of totalitarianism, and the relationships between freedom and restraint, individualism and collectivism. The author believes that modern eagerness for it has set the times for the barter of freedom for security. The way out of present social and economic difficulties is not back but on. The writer doesn't quite settle himself between collectivism and individualism. He thinks that something of central control by the government such as the AAA and Wagner Act was necessary and recognizes at once the dangers of regimentation in destroying the individual. He fears his emphasis on individualism might lead some to think he champions rugged individualism. Yet he predicts that the greatest discovery of 1939 and of the years immediately ahead will be that of a renewed emphasis on the old individual virtues of self-reliance, personal integrity, individual temperance, faith and pride of achievement.

He sets a strong tone for the social gospel—a surprising voice out of the south. The pagan social framework of our civilization damns souls of individuals faster than evangelical Christianity can convert them, he avers.

The book is really not a series of logical talks that develop to a definite conclusion. The talks are somewhat interrelated. The author has a virile style. His thoughts are fired at the

reader. Smoothness is sacrificed for positiveness. The work is worth reading; surprisingly impressive in its emphasis for the individual.

O. L. I.

Pastoral Psychology

An Introduction to a Christian Psycho-therapy by J. A. C. Murray, B. D. Charles Scribner's Sons. 280 pages. \$3.00.

Here is the strongest, most stimulating and enlightening book that we have yet read on this subject. It is a book which should be read by everyone who is or ought to, or wishes to be interested in this fast developing science. In it the minister of Jesus Christ is given his rightful place in all that which has to do with the kingdom of the mind. Here he is just as necessary as the medical man and psychologist. In fact each one is needed to complete the work of healing and restoration.

The author of this book has given much study to men who are masters in the realm of psycho-therapy, and shows how inadequate the diagnosis of many of these men is, and even more their remedy if they fail to take into account conditions from the religious angle. In fact the writer goes further and contends that the properly equipped minister is better able to deal with certain types of disordered lives than the medical psychologist. But he must be sure that he is properly equipped. For, says the author, "the path of psycho-therapy is strewn with the wrecks created by the heedless amateur who has picked up the jargon and rushed in where angels should fear to tread. But it is also marked by the mutilated failures of those who with no equipment save that of material science have in their analysis, come on bitter spiritual need, the agonies of a search for an unknown God and the deep yearnings for a rock of certainty underfoot, who have pronounced these to be but illegitimate projections of a disordered psyche, and have wounded instead of healing."

The author writes from The Manse of Kerse, Grangemouth, Stirlingshire, Scotland.

A. S. N.

Psychology Serving Religion by Richard D. Hollington. The Abingdon Press. 248 pages. \$2.00.

Here is an equally fine and thought-provoking book dealing with the more practical phases of the question of psychology in relationship to religion. The author for the last eleven years has been professor of church administration and pastoral counselling in Garret Biblical Institute on the Northwestern University campus.

For thirty years Professor Hollington was in the pastorate. During these years he maintained a consultation

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Here is an effective and practical presentation of materials and methods of counseling technique. Dr. May makes use of the works of outstanding psychotherapists and also of concrete illustrations from actual counseling interviews. "The comprehensive treatment deals with underlying principles, practical steps, and such ultimate considerations as religion and mental health. The book should be helpful to all who stand in a counseling relationship."—*Christian Education*. \$2

Christianity and the Creative Quests

Gaius Glenn Atkins

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Meditations on the Holy Spirit Toyohiko Kagawa

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clinic which has furnished the case material for this book. The writer is entitled to the gratitude of all who wish to know more of this important subject, and the part it plays in the development of personality. Having once started to read the book we found it very difficult not to continue until we had finished it at one sitting, so interesting and informing we found it to be. The book is made doubly worthwhile through the excellent bibliography at the end of each chapter, which will be of tremendous help to those who wish to pursue further study in this very fascinating field. Dr. Hollington's book is spoken of as "the first attempt to relate genetic psychology to religion in a comprehensive way" and he has done a good job.

A. S. N.

The Christian World

Christian Hope for World Society by John T. McNeill. Willett, Clark & Company. 278 pages. \$2.50.

The title of this book suggests its fundamental thesis. It is a book about "hope," the hope that has been generated among Christian groups in the successive ages of the past. Like a prophet, the author also dares to set forth bases for a hope for the Christian society of the future.

In view of the fact that there are so many books coming from the press bearing a note of sad pessimism, the reading public will welcome this timely book about hope. It should be of especial interest to preachers who, more than any other group, are striving to bring into modern society a note of hope. This book will help them to be intelligently hopeful.

Quite obviously such a study has involved the use of a voluminous amount of literature and at the same time requiring very careful selection and analysis. To this task, a most difficult one, Dr. McNeill has brought his scholarly insight, his keen understanding of the developing Christian movement, and his strong human sympathies.

He notes carefully how the Christian hope has been differently and distinctly expressed from age to age. It has not been the same. The one common element is the re-emergence of hope in a new form in each new age. Not only does he analyze the dominant hope for the Christian society in a given period, also he indicates how the hope is expressed in the various phases of life in that same period.

More important is to see how the element of hope has been a formative factor both socially, as we see it in the changing institutional life of each age, and intellectually, as we can see it in the distinct doctrines coming out of each age.

We, who have been making a study of the findings of the Oxford and Edinburgh conferences, may well wish that this book had been available for use by the delegates of these two great world conferences. The Christian movement owes it to its founder to maintain a vigorous gospel of hope. It owes it to itself to gain a thorough understanding of how the followers of the founder have lived and hoped from age to age.

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Such would help mightily in the formulation of a doctrine of the Church, so lacking among the Protestant groups and so much needed in these same groups in the world today.

S. L.

Christ and Human Need by C. F. Andrews. Harper & Brothers. 125 pages. \$1.00.

The author is already well known as a mystic and missionary and the writer of several devotional studies. He dedicates this book to his friend, Mahatma Gandhi, "with deep gratitude and affection." In the spirit of love the author gives us a study of the constraining love of Christ as it has worked its miracles during almost two thousand years. The headings of the chapters, which are more sketches than studies, indicate the theme: "The Divine Compassion," "The First Christian Fellowship," "The Dark and Middle Ages," "The Spirit of the Reformation," "The Industrial Revolution" and "Modern Imperialism." Two more chapters are added on "Christ and the Home" and "Christ and the Nation." A two page "Epilogue" closes the book. C. F. Andrews is a saint who sees clearly past the dark clouds overhead to the brightness of the horizon. He has given us a brave and beautiful book for our encouragement in these times.

F. F.

Broadcasting and the Public, by the Department of Research and Education of the Federal Council of Churches. Abingdon Press. \$1.50.

This report contains a rather extensive analysis of the present radio fare with respect to public utterances, controversial issues and religious material. It attempts to do little more than define the issue which is becoming increasingly acute respecting the control of this new form of communication within the democratic structure. The familiar yard-stick of "public interest, convenience and necessity," often called the "Three Musketeers" of radio, is examined in the light of its application to social and ethical values. Consequently the subtitle, "A Case Study in Social Ethics."

One could wish that some helpful light could have been thrown on the tangle into which religious broadcasting is thrown by the American policy of commercial religious radio. At present almost any religious crackpot or racketeer can go on the air with any hair-brained theory he may wish to propound just as long as he pays for the time. This fortunately is not true of the major networks. This frankly militates against the broadcaster who would like to develop a sane, non-sectarian program but who does not have the wherewithall to pay for it, nor will he stoop to the debasing device of putting out a money appeal. Perhaps the reason for this lack is due to the fact that those promoting the network broadcasts on the Federal Council have no problem since they operate only on sustaining time. Nor is there any defence of the policy of the Federal Council's Committee to use only speakers which originate from New York. For-

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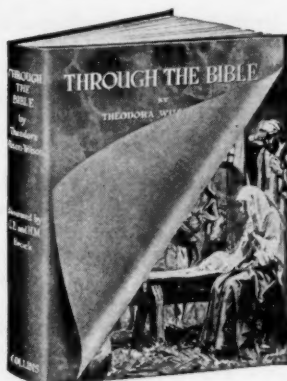
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F. N.

Christian Living

The School of Jesus by G. R. H. Shafto. Association Press, New York City. 98 pages. \$1.00.

This little book had its beginning in the desire of a small circle of friends to seek a closer intimacy with "our Friend, our Master, and our Lord." It suggests a simple way in which people may learn for themselves what the religion of Jesus is. Credal statements and systems of theology are plentiful but the message of Jesus is often obscured by the very wordiness of attempts to state the Christian faith. The author of this small volume has for his sole objective the presentation of the message of Jesus in terms understandable to all.

In presenting his material he draws freely from many writers on the Christian faith: Glover, Seeley, Bruce, Findlay, Denny, Gore, Horton, Fosdick and others. He describes what he calls "the school of Jesus" with its methods. Next he analyzes the authority of the teacher. The place of loyalty of the disciple is then studied. There follows for the last fifty pages of the book the "applications of the lessons" which the author believes will be studies in the "school of Jesus." A unique study of the Sermon on the Mount, a brief summary of the meaning of the law, some warnings against externalism and perils of materialism are some of the lessons considered in the school. The author wisely omits the usual division of readings into "weeks" because experience has showed him that groups and individuals often find it impracticable to abide by the limits set by someone un-

acquainted with their particular requirements.

These seventeen chapters will prove useful for discussion groups, prayer meetings or any church study group looking for something which will stimulate thought and revive a spiritual feeling from our Christian heritage and faith.

W. L. L.

Hex Marks the Spot by Ann Hark. J. P. Lippincott Company. 316 pages. \$2.50.

This Great Business of Being Christian by Edgar Dewitt Jones. Harper and Brothers. 113 pages. \$1.25.

Edgar DeWitt Jones presents in this volume a theme which in our modern world of change needs an emphasis. Dr. Jones as president of the Federal Council of Churches of Christ in America and as pastor of the Central Woodward Christian Church of Detroit, Michigan, has demonstrated his theme through his own life. Having been both a successful executive and spiritual leader, the author suggests that the great need today is to consider Christianity as a business. His challenge to the Christian life is both for the individual and for the church as a whole.

The first chapter takes as its subject the title of this volume—"This Great Business of Being Christian." Five methods are suggested by the author, "The Great Adventure of Preaching," the second chapter, may revive the thought that sermons can, if they are well preached, influence man's thinking and action beyond calculation. Texts, incidents in the lives of great preachers and new ideas on preaching may be gained from this second chapter. Prayer, Christian unity and the eternal quest for God are the subjects for the remaining three chapters of the book.

This volume had a strange effect upon the reviewer. It startled him as well as inspired him. Such statements as Roger Babson's, that the future generations will not tolerate our present de-

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nominal lines and the possibility of the state taxing church property, surely makes us think of Christianity as a business. However, when we read that this business of being a Christian is having "in my heart some late lark singing" we agree with the author that our Christian faith should captivate and transform society through becoming a serious undertaking—in fact a business.

W. L. L.

The Faith of Betty Scott Stam in Poem and Verse by Elizabeth Alden Scott Stam. Fleming H. Revell Company. 129 pages. \$1.00.

This is as the title states a collection of the poems and faith of Betty Scott Stam, missionary, who with her husband was murdered by Communists in China as everyone knows. But everyone does not know that she had written poems and that her parents, Dr. and Mrs. Scott, have compiled them in this book. These poems are arranged in chronological order covering fifteen years. They are poems for special occasions, nature poems, the early and later poems, college poems, poems written at Moody and love poems. Some of her poems are written in blank verse, modernistic verse, sonnets which are very beautiful. Had she planned the book, she would have perhaps made some changes in the phraseology of some poems but it is lovely for those who knew her to read the poems as she wrote them in her humble, unassuming way. By reading these poems one can see that Betty Scott Stam was first a Christian and then a poet.

T. B. R.

The Church

World Community by William Paton. The Macmillan Company. 192 pages. \$1.50.

The author is secretary of the International Missionary Council and editor of "The International Review of Missions." He is well known as an authority on missions through several books in recent years. Much of the material in the present volume was presented in lecture courses at Princeton Theological Seminary and the University of Cambridge. The chapter headings indicate the scope of the treatment.

"The Break Up of the Older Community," "What the Church Means," "The Church Universal Exists," "Can Men Be Changed?," "Remaking Society," "The Church and National Life," "The Universal Church and the World of Nations," "The Duty of the Churchman."

In the rapidly shifting scenes upon the world's stage this study, based upon the implications of the Oxford and Edinburgh Conferences, will bring the reader up-to-date.

F. F.

The Singing Church by Edmund S. Lorenz. Cokesbury Press. 284 pages. \$1.50.

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This book will help to brighten the worship service of any church whose pastor will read and study Doctor Lorenz' book.

O. L. I.

The Faith of the Church by Charles M. Jacobs. The United Lutheran Publication House. 114 pages. \$1.00.

This little volume contains addresses made in the Seminary Chapel of the Lutheran Theological Seminary at Philadelphia by Dr. C. M. Jacobs. The subjects included in this study are taken from the Apostles' Creed and their purpose was to emphasize the personal religious values which the Creed possesses. They were not intended to teach theology, but rather to direct attention to the basic certainties which the layman and the theologian have in common.

Following the thoughts of the Apostles' Creed, Dr. Jacobs illustrates and interprets to his readers in fourteen chapters such topics as "Belief in God," "The Creator," "The Fatherhood of God," "The Human Jesus," "The Descent," "The Resurrection," "The Holy Ghost," "The Church" and "The Life Everlasting." At the close of each chapter the author has a prayer—the prayer, no doubt, which was given at the close of these lectures at the Seminary.

These chapters present the author to his readers as a scholarly person yet possessing practical wisdom and understanding. His references to the best thought in the form of poetry and essay give to these chapters a broad yet spiritual feeling. These devotional studies will be of value to those churches using the Apostles' Creed and should be useful reading for the coming Lenten season.

W. L. L.

Youth and Home

Home Builders of Tomorrow by Warren D. Bowman, Ph. D. The Elgin Press. 123 pages. \$1.00.

This is an excellent book for young people in the late teens and early twenties and for all older people who are interested in youth at that period. The book consists of five chapters on forming friendships, the choice of a

mate, courtship, the engagement and entering upon marriage. It is written in a clear, readable style. It is based upon sound and healthy psychological principles. From beginning to end its emphasis is Christian. The author took his doctorate at the University of Chicago and was a teacher of youth for more than a decade before assuming his present pastorate in Washington, D. C. He is a married man, the father of three children. He knows his subject thoroughly in theory and practice.

Several pages of bibliography list the main books and pamphlets bearing on the author's theme. Dr. Bowman's book can be recommended unreservedly for distribution among young people.

F. F.

These Boys of Ours by Frank H. Cheley. Fleming H. Revell Company. 120 pages. \$1.25.

"The trouble with my dad," one fine boy writes, "is that he is always saying what he thinks, without thinking what he says." This statement and many others of the same type have led the author of this volume to consider what the title suggests "these boys of ours" from the viewpoint of youth and its problems.

The author presents his thought in forty-six brief chapters each of a page or two. He shows that "parenthood is a serious business," what "mistakes fathers make," suggests "some things parent need to know" evaluates the "price of broken homes," and asks among many questions these: Is ideal home life worth its price? What, then, is the problem of these boys of ours?

The author is agreeing with what modern psychologists have been emphasizing, namely, that we must recognize every boy as a growing personality. Secondly, we must see that fear has no place in the development of the boy. Perhaps one of the most suggestive and certainly one of the most needed reminders to those who have the problem of child rearing is that they keep young in spirit. For, as the author writes, "even if we cannot actually chum with them in their activities, we can participate with them in spirit and right attitudes and avoid foisting on them the views of our generation."

W. L. L.

Inspired Youth by Olive M. Jones. Harper & Brothers. 302 pages. \$2.00.

Olive M. Jones published a second in her "Inspired" series: first, *Inspired Children*, and now *Inspired Youth*.

The book is an anthology of stories out of life that have been collected or given to the author. The stories are of youth's spiritual experiences. The collection is mainly for children's reading. She says, "It seemed to me that the best way for you to learn to know how to talk to God, and how to listen to him tell you his plan for you every day and for the whole world, is for you to read how other boys and girls of your own age learned how."

The stories have been gathered from all parts of the world, Egypt, England, Germany, Holland, Japan, Norway and from thirteen states of our union. The book is a primer for educating Oxford Group children; the technique of witnessing and of "quiet times" and of the

four "absolutes." One wonders if absolute honesty is cardinal why Groupers don't identify honestly their publications.

O. L. I.

The Bible

History and the Gospel by C. H. Dodd. Charles Scribner's Sons. 182 pages. \$2.00.

The cold historical method of dealing with the gospel story, which might leave a certain nucleus of bare fact, is foregone in this book as emphasis is placed on the purely religious character of the gospels. The author believes that the search for the Jesus of history is now giving place to the new trend of discovering the Christ of faith; that this new trend is the resultant of the giving way of the former stress on divine immanence to the fresh emphasis of the transcendence of God. He shows how religion can be indifferent to historical fact; historical record should not be merely a record of occurrences as such, but of the rich concreteness of events, of interests and meanings. The gospels have an eschatological significance yet to be fully discovered by an eventuating, mighty act of the transcendent God. The New Testament is not a category of historical occurrences but a book of religious documents. It may be historical but it is historical-eschatological. The founding faithful were not concerned with recording current history but in disclosing their experiences.

The book is committed to the teleological character of all history as Christianity has been and likely must continue to be if we are to believe in the Kingdom of God.

Doctor Dodd's book was a selection of the Religious Book Club. He is one of the outstanding religious leaders in England and since 1935 has been professor of divinity at Cambridge.

O. L. I.

God's Reach for Man by Alice Bishop Kramer and Albert Ludlow Kramer. A. Ludlow Kramer. \$1.00.

As the authors remark in the foreword, this book is both condensed and repetitious, and it consists of a collection of aphorisms, scripture texts and quotations topically arranged. There are over four hundred brief sections classified somewhat arbitrarily under forty-five headings. The authors' interpretation of Christianity is thoroughly conservative and biblical. Emphasis is laid upon the divine initiative and the role of the supernatural. Some of the subjects discussed are "Natural Man and Spiritual Man," "God Reaches for Man," "Man Reaches for God," "The Deity of Jesus," "How We Can Find God," "The Indwelling Christ," "Guidance," "Love" and "Abandonment." Prayer is defined as "an ascent of the soul to the source." The two great landmarks of the Christian life are described as rebirth and being filled with the Spirit. Here is a helpful discussion of the meaning of the surrendered life. Some of the meditations contain good sermonic suggestions. The layman will find both help and enjoyment in this book because of the readable, pithy style of the authors.

J. C. P.

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By Mrs. John E. Ransom*

Is there value in special training for the wife of the minister? Don't say "no" until you have read this interesting contribution. Mrs. Ransom's husband is the minister of the Presbyterian Church, Slayton, Minnesota.

WHEN I was in the midst of my two-year course at Presbyterian College of Christian Education in Chicago, after three years at a liberal arts college, a seminary student said to me one day, "I certainly don't want my wife to go here. We've decided that she's not to mix much in church affairs. Her place is going to be in the home—and definitely."

That statement, I feel, expresses the viewpoint of a great many people. They feel that the minister's wife shouldn't have much to do with church affairs, and training of one kind or another is apt to lead her into too many channels of church work and into too few of the tasks definitely needed in the home. It seems that the whole issue is becoming one of increasing importance. More and more, people are asking "Should ministers' wives be trained?" I should like to discuss this question from the viewpoint of one who has had training plus a brief year and one-half's experience as mistress of the manse.

Of course, there are all types of training. But the one which I would like to discuss is the type within my own experience. Perhaps a brief sketch of that experience would be helpful in order to have a picture of a definite situation before passing judgment.

During my second year in college I became engaged to a young man who planned to be a minister. During my third year he entered seminary. Naturally, as time went on I was inclined to think through more seriously the question of what a minister's wife ought to be, and how I tallied. The more I thought, the more I found myself coming short of what I considered the minimum requirements.

I was a sociology major, and while that field is related to church work, I found very little in it to give me the experience and knowledge which I felt I ought to have. As a child my church and Sunday school activities were very sketchy. So, during these years in college, while I felt deeply and earnestly inspired to deepen my Christian experience, I still had little of the background and techniques to help develop it. I simply didn't have much of an idea about church work. I loved my

husband-to-be, but was that enough? Would I be able to help him with an intelligent understanding of his work, or would I be a stumbling-block? Would he not have to waste a great deal of time on a wife who failed to be a partner?

So after my junior year I decided to enter Presbyterian College. It would have been better to have waited until after I had earned my B. A. degree, but I could expect from my parents help for only one more year. Therefore, I decided to risk even losing a degree in order to spend that year where I felt I most needed it. Although this particular college is mainly a graduate school leading to the M. A. degree, there is opportunity for a few to do undergraduate work for the degree of Bachelor of Religious Education (B.R.E.), I, of course, entered as an undergraduate.

School Activities

My work at this college turned out to be exactly what I felt I needed. Almost immediately I was placed by the Field Work Department in a church as part-time secretary and pastor's assistant. My task was three-fold: (1) to call two afternoons a week; (2) to put out the church bulletin and take care of other secretarial work; (3) to sponsor the Tuxis (high school age) Society. What experiences I had! And besides those priceless experiences, the salary greatly helped the financial situation.

Then in class work we had opportunity not only to study techniques of church work, but also to take up and discuss the forming of our own Christian beliefs and the development of our personal Christian experience. To state all the courses would require too much space, but some typical ones are: "Foundations of Christian Education," "The Church Program with Children," "The Church Program with Youth," "The Church Program with Adults," "Worship," "Recreational Leadership," "The Life of Christ" (and various other Bible courses) "Personal Counseling," "Missions." One helpful phase for each student was an individually supervised project (such as teaching week-day or vacation church school) which required careful planning and a

detailed written account of procedures and results.

In addition to courses, we had a daily worship service, planned and led by the students in turn. It was assumed that every one would take his turn, and many of our fears and tremblings vanished in the experience of planing and leading the twenty-minute service. Also, the opportunities to enter into the social life of the school were helpful, because the activities there followed more of the same pattern of church social life than they do in many liberal arts colleges or universities. In addition, being in a large city, we were encouraged to learn about and observe various church and institutional activities and movements, hear great speakers, attend important meetings—all of which greatly helped to enrich our lives. Throughout, the point was stressed to us that we needed not only to learn to do these things ourselves, but also—much more important—to train leaders so that they can, with guidance, take over the various activities of the church. So upon leaving the college, I found myself laden with ideas, inspiration, all kinds of materials, and a B. R. E. degree.

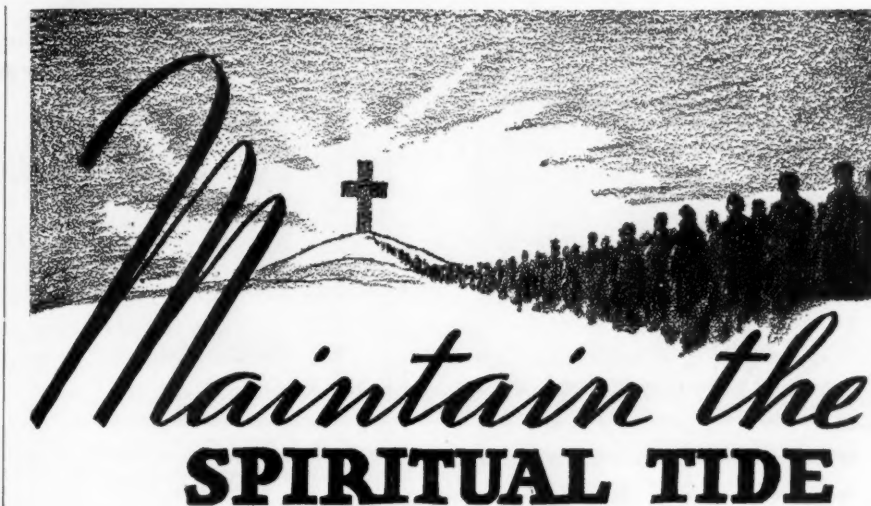
The Application

And what then? Perhaps it is anticlimatic to report that those experiences have not made me a perfect minister's wife! How many foolish mistakes, oversights, blunderings have I not made in this brief one and one-half years! How many times have I felt the chill of despondency over not "measuring up" as a minister's wife! But, always I have been comforted by the thought of how much worse it might have been had I entered the field with my husband totally unaware of the scope of church work.

In what definite ways do I feel that training has been a help to me? Briefly, I shall list some of them.

1. In my own case, and this is purely personal, it has helped make up for my lack of church and religious background. Through the influence of associations, study, and work during my training, I have found a foundation of Christian experience. It has led me to Christ and to the central idea that serving him and helping others find him is what I desire above all.

2. Training has helped me toward a better understanding of my husband's work. It seems to me that for highest efficiency and the best results in the ministry, husband and wife must be comrades, sharing the same goals. True, the wife will and should spend the greater part of her time in the art of homemaking. But if she can understand why he needs uninterrupted study hours, why he needs to call, and



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accompany him when needed, why he deals with people as he does, the attitude itself will be more important than many hours spent in church work proper. Can the husband confide in his wife, share his burdens and know that she will understand and keep them? Have they studied some of the same books? Do they have a common bond of approach to the Bible and religious problems? Can they work and pray and play together? Training helps these questions to be answered affirmatively.

3. Training has helped me in the



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HOLY WEEK PROGRAM IN NEXT ISSUE



*"In the old rugged Cross,
 Stained with blood so Divine
 A wondrous beauty I see -
 For 'twas on that old Cross
 Jesus suffered and died
 To pardon and sanctify me"*

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techniques of dealing with people. No matter where or what the church, or how active or inactive the wife, she will always have some of this to do. There will be callers in the home and she should be a gracious hostess. And there will be calls to make. My church work and school life both led to the necessity of developing my social side and conversational powers.

4. Training has helped me strive to develop leadership in others. This is especially important in a small church where leadership is scarce and needs to be encouraged. It is often a tendency in such a church to expect the minister's wife to go ahead and do everything. Of course, that is not wise—though it may often be easier than to get someone else to do it. Some people might feel that training would lead one to do many things instead of encouraging other leaders. Not so with true training. I feel that my college work taught me the importance and methods of developing local leadership—no matter how limited that may be.

As an illustration when we arrived at our first pastorate, we discovered

that it seemed to be the custom, among other things, for the pastor's wife to play piano for all services, to direct the choir, to sponsor the Young People's work, to lead all the devotionals and take charge of the missionary education for the women's group. Of course, I followed in the pattern at first, but gradually tried to work in others. At present, each of those positions is filled by a local leader.

5. Lastly, training has helped me to be prepared for any leadership which comes with the peculiar position of being pastor's wife. For instance, it is rightfully expected that she have a firm foundation of Christian experience, have a working knowledge of the Bible (and an appreciation for it), that she be able to offer public prayer and express her views in a clear fashion, and that she will make people feel free to turn to her in time of need. There are other needs that vary with different churches—such as organizational work, teaching, personal counselling, etc., which might be valuable helps to the kingdom work. Training helps prepare one for these things when they are needed.

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As I stated at first, this is just one type of training. There are other types for pastors' wives who have not had a like opportunity. There are Leadership Training Courses by correspondence, Summer Leadership Training schools, and—very important—there is the interested study of now numerous books and magazines in the fields of worship, Christian education and the Bible. Also many of the denominational training schools and colleges will give helpful suggestions upon request.

There is just one more thing to be said. I believe training is valuable, but there is an "if" in it—if it is used in the right way. If any woman would seek training to use it in any official or professional way while she is pastor's wife, I think it means trouble. To call herself or be called Director of Religious Education without being specifically hired as such might spell disaster. It must be her constant aim to work indirectly through hidden channels and through others. The lime-light is not for her!

I really agree with the seminary student who took me to task. In serving Christ, my first love and duty is the molding of a Christian home and family. But other homemakers have a margin of time to use for other things and so have I! I want to use my margin for the Lord's work, giving the best I have to offer in the great task of building the kingdom. Training is helping me to do that.

FACES THAT PASS BY

Consider the report which your eyes will give you if you look carefully at the faces which pass in the street. Stevenson wrote, "A genuinely happy person is a better thing to find than a five-pound note." Could we not add that such a one is a rarer thing to find? How many of us would make a report on a street-corner research into faces such as Professor Ernest R. Groves makes when he says that in faces he finds predominantly "hurry, determination, illness, weariness, pre-occupation, worry, boredom, suspicion"? May we not imagine that it was the eloquent expression of personal need as reflected in faces, that moved Jesus to compassion, as he watched a parade from the roadside, looking at people "distressed and scattered, as sheep not having a shepherd"? From *Antioch and the Vestris* and other *Christianity and the Individual* by Halford E. Luccock; Cokesbury Press.

CHIME CALLS TAKE THE PLACE OF BELLS

More and more churches are finding that sweet toned chime calls make a more pleasant signal for the calling and dismissing of classes than the old shrill bells. We have previously carried stories of the five-tube chimes, some with clock attachment. More recently there has been developed a very pleasing two-tube type which strikes two notes.



The one shown in the cut has two tubes and when the button is pressed two pleasing notes are sounded. They are inexpensive, the retail price being but \$8 which includes the necessary transformer. If your church is now using bells the same circuit and push button can be used, requiring but the substitution of the chimes for the bells. For one dollar extra a double purpose chime may be secured. This gives two notes from one button, one from the other. Thus the same set can be used for a choir call or other purpose.

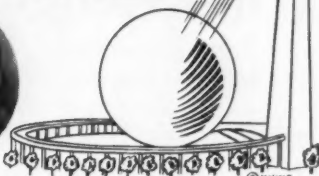
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"ALL SUNSHINE MAKES A DESERT"

The Arabs have a saying that "All sunshine makes a desert." It is a recognition of the truth that life, shorn of discipline, would doubtless produce unattractive characters. A representative schoolmaster maintains that every boy ought to be compelled to study at least one subject he heartily dislikes. This idea runs counter to the opinion of many parents, and even by some educationalists who wish to avoid the unpleasant and disagreeable. Yet this schoolmaster is just restating the sentiment of Charles Kingsley, who said: "Thank God every morning when you get up that you have something to do that day that must be done, whether you like to do it or not." From *I Believe in People* by Arthur Wallace; Round Table Press.

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By Paul F. Boller

What Religion Does for Us

Blessed are they that hunger and thirst after righteousness; for they shall be filled.—Matthew 5:6.

AS individual human beings we have four fundamental needs which religion alone can satisfy and supply in fullness. These are blessings which prayer and worship have always brought the human soul.

1. **STABILITY.** Religion is a great steadier. It supplies us with confidence which is necessary for us to get on. It saves us from anxious thought of tomorrow. "I can do all things through Christ"—such is the faith and grasp on life which religion gives us. It is a shelter in time of storm. It is an anchor of hope. We have a God who sees the end from the beginning and who holds all things in his hand.

2. **INSPIRATION.** Religion is dynamic as well as stable. It provides great power for action. We go from private prayer and public worship with our souls on fire for a cause. We make the venture of faith and attempt the supposedly impossible. The large tasks of the world have been accomplished by those who have been moved by a large faith in God.

3. **BEAUTY.** Religion is a great beautifier. It reveals man not only as he is but as he may be—in the "beauty of holiness." In the worship of the sanctuary, vulgarity and meanness vanish; and, whether it be in cottage, church or cathedral, if it be true worship, the beauty of reverence, goodness and love has sway.

4. **FRIENDSHIP.** Religion has always brought the blessings of companionship. As we grow older, it becomes more and more difficult for us to make new friends. We experience the moments of loneliness and the times when we seem to stand alone. Whether young or old it is true that "everybody's lonesome." It is in such moments and at such times that religion supplies us with the Companion of all companions whose love will never forsake us.

We can all have these blessings in abundance if our religion is a high religion and if we are only earnest enough to search. It is essential, however, that

we want them. "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

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III. The Givers Who Were Not Niggardly (The Macedonians who gave up to their ability and beyond).

IV. The Unpretentious Giver (The good Samaritan who made no show of his giving).

V. The Voluntary Giver (Zacchaeus, the man who didn't wait to be asked to give).

VI. The Sacrificial Giver (David who in buying the threshing floor of Araunah would not give to the Lord that which cost him nothing).

VII. Givers Who Had Nothing to Give (Peter and John—"Silver and gold have I none").

VIII. The Covetous Givers (Ananias and Sapphira—the givers who held a part back).

IX. The First Givers (The Wise Men. It is a disturbing thought that the first to bring gifts to the Lord come out of the heathen world).

X. The Giver Who Did Not Count the Cost (Mary, who spilled lavishly of the gifts of love).

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II. He recognized the need of material means. Yet he warned against wealth.

III. He taught that life is more than we have in possessions. There is much that money cannot give.

IV. The welfare of human beings must be put above material interests.

V. The Christian test of the use of money is whether it serves other people.

VI. God has entrusted us with our possessions. Let us use them as his stewards.



Paul F. Boller

*Roy F. Miller in "Everyone."

**By Herman G. McCoy.

THE SUPREME QUESTION OF LIFE***

What think ye of Christ?—Matthew 22:42.

Jesus did not ask: "What do you think of religion?" "What do you think of the creeds?" "What do you think of the Church?" "What do you think of Christian civilization?" But He asked: "What think ye of Christ?" It is the supreme question of life.

I. Who is Christ?

1. He is the greatest man who has ever lived on earth.
2. He is the only sinless man who ever trod the earth.
3. He is the Saviour of the world.

II. What think ye of Christ?

1. Is he your example?
2. Is he your Saviour?
3. Is he your best gift to the world?
4. Is he the Lord of your life?

CHARLES G. AMES

While we sit brooding over our troubles and the hardships of our lot, the great world goes tranquilly on.

The infinite sky hangs over us,
The everlasting order abides,
The "God is where he was."

Can we not forget or endure our pestering "insect miseries" for a little while in the presence of the eternal laws and eternal powers?

PHILLIPS BROOKS

Do not dare be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music, made up of the mingled joy and sorrow of your fellowmen, shall not find out your heart and claim it and make you rejoice to give yourself for them.

Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion.

Energy, love and faith—these make the perfect man.

E. J. HARDY

The main object of religion is not to get a man into heaven, but to get heaven into him.

STUDDERT-KENNEDY IN "THE UNUTTERABLE BEAUTY"

Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears;

Peace is the power that comes to souls arriving

Up to the light where God himself appears.

ALICE E. WORCESTER

* When I am very weary
I do not try to pray,

***By Francis S. Downs. (In "Great Sermons on Evangelism"—Kernahan; Cokesbury Press.)

I only shut my eyes and wait
To hear what God will say.
Such rest it is to wait for Him
As comes no other way.

TRY THIS BEFORE EASTER

A friend of mine called a congregational meeting once at the end of a five-year period in his pastorate. He challenged those who came to stand if any of them could claim to have been responsible in any way at all for any of the accessions on confession which had been registered during the five-year pastorate. He allowed plenty of time for retrospect and deliberation. And then—not a person arose. The lesson sank home in this particular congregation. At the next public reception of members 22 new ones were welcomed and 20 of these came through the personal effort of the Christian people of the congregation, the ordinary, simple, persuasive effort of Christian neighbors, inviting others to join them in the Christian way of living. H. C. Webber in *Evangelism*; The Macmillan Company.

A PRAYER FOR GLADNESS

By Frank Crane

Almighty God, teach us how to be glad.

Put some gladness into our hearts.
Show us where gladness is hidden
in our little world about us, so that we may find it and use it.

We feel that the secret of things must be gladness, that somehow there is a covered joy even in what we call our sufferings.

Let us find that.

Keep our hearts pure of the soiling of evil desires, for we know that no gladness can come from the muddy fountains of sin.

Let our hands be busy at some good part of the world's work, for we know that idleness never went hand in hand with joy.

Let our minds be open to acknowledge, love and obey the truth, for we feel that truth alone can satisfy our hearts.

And let us feel today the duty of gladness we owe to our fellow-creatures.

SENTENCE SERMONS

You are never fully dressed until you wear a smile.

Some are born good and others make good.

No man is any bigger than the number of his friends.

The most dangerous chasm is sarcasm.

Good kneeling keeps one in good standing.



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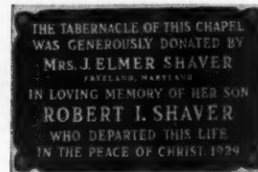
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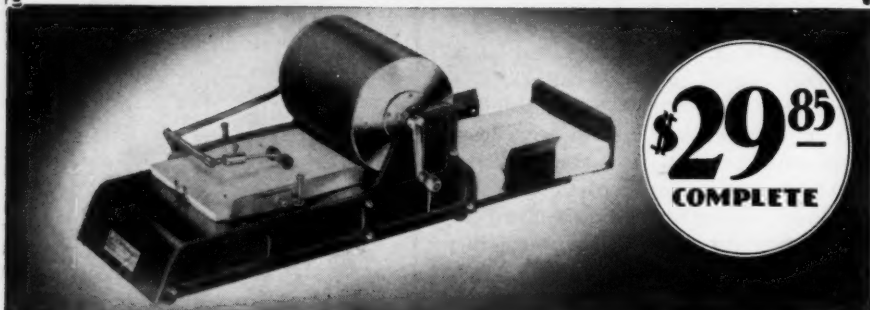


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HE DIED RICH

When John Wesley died at the advanced age of nearly eighty-eight, he left practically no material assets. During his lifetime admirers had left to him sums of money totaling over six hundred and fifty thousand dollars—the equivalent of a very much larger sum today. Much of this money was left without any stipulation as to how it should be spent. Wesley used every cent of it for the religious and philanthropic purposes in which he was interested. When he died in 1791 he left nothing but a silver teapot and two silver teaspoons which may still be seen in the museum at the rear of City Road Chapel in London; so lightly did this man esteem material possessions. From *I Believe in People* by Archer Wallace; Round Table Press.

THE GREAT ARE GENEROUS

Barnabas was a big man. He trusted the newly converted Saul when others doubted him; he sold a field and gave all the money to the church when two others withheld some of the price of their field; he saw in Paul possibilities that others had not seen and brought him from Tarsus to work at Antioch; he believed in Mark when Paul despised him, and thus Barnabas saved for active Christian service the author of the Sec-

ond Gospel. The surest trait of a truly big man is his generosity, and the most common failing of little men is their lack of generosity. From *Follow Men*, Issue by Jarvis Scobey Morris; The Westminster Press.

CLERGY ORGANIZES CREDIT UNION

Raleigh, North Carolina—The Methodist Ministers Credit Union organized at Elizabeth City recently at the annual session of the North Carolina Conference of the Methodist Episcopal Church, South, is the first organization of its kind in the nation and "maybe the world," says C. C. Booker, state superintendent of credit unions, who helped form the group.

Booker and D. R. Graham, auditor for the state credit union office, who met with the ministers to perfect the organization, say 19 members paid entrance fees immediately and that 50 more pledged fees. Membership in the union will be limited to members of the North Carolina Conference, according to state credit union officials, who say they know of no other credit union set up solely for ministers.

Offices will be maintained at Oriental, North Carolina, where the union's secretary, Rev. C. E. Hix, Jr., is stationed.

WIDE INCREASE IN OMAHA CHURCH ATTENDANCE

Omaha—An increased interest and attendance in churches, first discernible a year ago, has brought crowded pews in churches here a recent survey reveals. More evident in the larger churches, the increased attendance has grown and spread to even the smallest in outlying district. Some large churches report as much as 50 per cent increases at Sunday morning services. The increase in smaller churches has been placed at from 5 to 30 or 35 per cent.

These figures refer principally to Protestant churches. Leaders in the Catholic Church said their parishes have enjoyed "healthy, normal growth," but emphatically stated it but fulfilled expectations. Collections haven't been so phenomenal but the general situation is reflected in stronger church programs, expansion of activities and an increase in the number of intra-church groups, such as circles and aid societies.

The number of persons who disappear each year is amazing. During the past year there were reports of 3,402 missing persons in St. Louis, 5,108 in Philadelphia, 10,796 in New York City, 2,638 in San Francisco, 3,082 in Los Angeles, 971 in Portland. There were 125 amnesia victims reported from Philadelphia.

The Victorious Life

A Sermon by Frank H. Kennedy*

These things I have spoken unto you that in me ye shall have peace. In the world ye have tribulation, but be of good cheer. I have overcome the world.—John 16:33.

ONE cannot go through a surgical operation as I have done the past few weeks, helplessly lie abed and hear down the hospital corridors the moanings and groanings of the suffering, without becoming intensely conscious of the tribulations of our human family. They tell us that 10 per cent of the population of our city pass through our hospitals during a year. I am thinking also this morning of the sick and aged confined in their homes, who never reach the hospitals. But perhaps even greater tribulation stalks among those who are mentally and spiritually sick. The depression has taken your life's savings; you are out of work—unwanted in a world where you began so hopefully; you have been sinned against and it's hard to keep faith in men and God; or death has come so close, and your heart is lonely for someone you will never see again in this world. I could go on and add to this the tribulation of the masses in other lands. I need not add more lines to this already shadowy picture. The other day a message came over the ether waves through International News Service—"A passenger plane with five aboard was forced down on the Pacific in a rain storm off the California coast. Only two of the three survived." They left Portland, Oregon, with the sun smiling upon them. But with sunset and darkness came thunder and lightning and wind. They became lost and were helplessly beaten about by driving rain, relentless wind and angry waves.

Now that is life. Jesus didn't try to cover it up. "In the world," he says, "you will have tribulation." Religion was no opiate for him. He calls us to accept tribulation as a part of life. My friend, if it has not come to you yet, it will in one form or another. My earnest desire this morning is not to discourage or frighten you. My desire is two-fold. First, to those who are in the midst of tribulation, to comfort, strengthen and help you. Secondly, to those who know little of what I am saying, prepare you to make the most of it when it comes.

It is to our Savior Christ—the Master of life—I would have you turn with me to find the solution to the tribulations of life. Text: "These things I

have said unto you that in me you may have peace. In the world you will have tribulation, but be of good cheer. I have overcome the world." These words of Jesus suggest three things we must have overcome the world." These words we must have courage. Dr. James Moffatt translates these words of Jesus like this—"In the world you shall have trouble—but courage, I have conquered the world."

Courage

One of the greatest enemies of life's happiness and success is fear. Fear brings on worry, nervous fatigue and cowardice. [It cuts the nerves and makes the muscles flabby. It takes the starch out of the backbone. Fear takes away that calmness and confidence which we need to live at our best. It takes courage and grit to "play the man" in life. It takes a lot of common every day grit to keep your chin up and keep going sometimes. Courage is one of the best assets toward a successful life for any of us. Those who make a study of savage tribes, tell us that often they have found them devoid of a single mark of civilization, except one thing. This, all of them have, and revere it to the utmost—that is courage. It is a most simple, yet profound attribute of life.

Do you remember the unconquerable Captain Scott, the valiant discoverer of the South Pole? When they found his body and those of his friends frozen in ice of the far south, they found this note upon his body: "Hoping this letter may be found and sent to you, I write you a word of farewell. I want you to think well of me and my end. . . . Good-by—I am not at all afraid. . . . We are in a desperate state—feet frozen, no fuel and a long way from food, but it would do your heart good to be in our tent, to hear our songs and our cheery conversation. . . . We are now very near the end. . . . We did intend to finish ourselves, when things proved like this, but we have decided to die naturally without . . ." The note was never finished. Captain Scott and his brave companions died you say. Yes, they did find their lifeless bodies buried in the ice and snow, but they were not dead. Even death could not catch up with courage like that. My friends, such gallant courage will take you a long way through any tribulation. "Courage," says Jesus, "you can overcome the world."

Making Use of Trouble

But we must do more than have courage. We must learn the art of using

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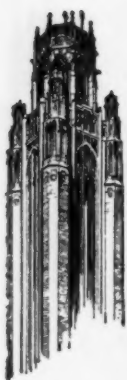
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our troubles as a blessing to ourselves and others. What an inspiration Jesus is to us here. When he spoke the words of our text he had already washed the apostles' feet in the upper room, they had eaten together, Judas had gone out to betray him. The words of this text were the last words Jesus spoke to his friends before he went out to Gethsemane and on to Calvary. He knew what was before him. "Have courage," he says, "I will overcome the world. I will take dark Calvary where hate seems to defeat love, where might seems to make right, where force would make mercy a farce, Calvary with its bleeding, suffering and death, I will take dark Calvary and redeem the world." There were moments of terrible darkness, it is true—and the earth trembled. But then there was a calm and the sun broke through the black clouds, sun's rays fell upon the upturned face of a centurion gazing upon that cross. Millions across the centuries have followed the centurion's upward gaze and beholding Calvary have cried, "This is the Son of God."

But, my friends, one cross cannot save the world. It is only as we add our cross to his that we will become a part of the redemptive force of the universe. If we will "take up" our cross we will save ourselves from the defeat of our own troubles. Some of the biggest souls I know are those who have suffered keenly. But instead of letting remorse and self pity shrivel their souls, they have said, "I will get busy and save others from a cross like mine." And lo, the first thing they knew their own cross had become lighter.

If those who have had trouble will get busy and help their Christ in service to humanity, how they can lift humanity's load. My friends, if you have had trouble there's one thing you can do which those who have not had trouble cannot do . . . that is really sympathize. It was Woodrow Wilson who said once, "Only those who suffer know." I was with a family one night when a little girl slipped away to the great beyond. Hearts of a father and mother were broken into a thousand pieces. A neighbor and his wife, who had just recently lost a little child came in and sat down and one of them said, "You'll just have to be brave folks. We know just how you feel, our hearts go out to you in sympathy." That's all they needed to say. It seemed to me I could see tons lifted from the shoulders of those broken parents. Edwin Markim has put so well in these lines the thing I am trying to say:

"Defeat may serve as well as victory
To shake the soul and let the glory out,
When the great oak is straining in the
wind

The boughs drink in new beauty, and
the trunk
Sends down a deeper root on the wind-
ward side.
Only the soul that knows the mighty
grief
Can know the mighty rapture. Sor-
rows come
To stretch our spaces in the heart of
joy."

Anchored Lives

My friends, I have been saying that one can overcome trouble, first by having courage; secondly, by making use of trouble—let it become a blessing rather than a curse, and now, I want to add a third and last suggestion. We need to anchor our lives to God. In the shadow of Calvary, the world's classic picture of defeat and suffering, we find Jesus saying, "These things I have spoken unto you that My peace you may have. In this world you may have tribulation, but be of good cheer. I have overcome the world." How could he say that when already he was on his way to dark Gethsemane and ruthless Calvary. I'll tell you why. His life was anchored to God. Note the words that immediately follow our text. "Jesus, lifting up his eyes to heaven, said, 'Father.' There follows in this 17th chapter of John, the longest and perhaps most heart-searching and intimate recorded prayer of Jesus. Follow him on through Gethsemane and Calvary! So many times he talked to God and finally there in the last and triumphant moment he prayed, "Father, into Thy hands I commend my spirit." Jesus found power to overcome sin, defeat, disappointment and even death through his anchorage to God. The God who made the stars, who ordered the marvelous laws of the universe; God who is our Father, who knows us each by name; who knows the deepest needs and hidden desires of every heart. This God was more real to Jesus than the betraying Judas, an accusing mob, ruthless Roman soldiers, or the oily but bitter Pharisees. That is why he was the only one through it all at the trials and at Calvary whose mind was clear and his heart was calm.

Now this same God lives in our day. Through Jesus it is so easy for us to know him. Jesus said, "Come unto Me all ye that labor and are heavy laden and I will give you peace. I am in the Father and the Father in Me. No man cometh unto the Father but by Me."

Dr. Charles Garrett was preaching in a great hall in London one night on life's tribulations. Down on the front seat listening intently was an old white-haired man who had been through about every trouble and defeat of life, but through it all he had a companion—Christ. Dr. Garrett waxed eloquent in his sermon, dwelling long on the trou-

(Turn to page 345)

"I'm Bewildered"

By Charley Grant*

SOMETIMES I wonder whether preachers are sissies or whether I am just plain crazy?

After seventeen years in the ministry I'm really bewildered over the hue and cry about the poor overworked preacher. My minister friends never fail to impress me with the fact that, committee meetings, organization, social activities, study, calling and other things make such demands on them that they hardly have time to breathe. Rushing here and there, trying to keep up with the work that piles up on them, they are over worked in a great nerve racking task.

After hearing these stories for the last half dozen years and then viewing my own task, frankly I'm bewildered.

Being just an average preacher with just an average church of 550 members, with an ordinary program such as a modern church of this caliber carries, to save my life I can't see where I am falling down and yet from the standpoint of my madly rushing brethren in the ministry I must be a pretty lame duck; lean in my work.

My church program is duplicated in thousands of churches over the country. Two services each Sunday, auditorium filled on Sunday morning and 100 present on Sunday night, Boy Scouts, Campfire Girls, Epworth League, Choirs, Orchestra, Teacher training and Church membership classes, Women's Groups and Standard Bearers. We issue a mimeographed

*Minister, Methodist Episcopal Church, Plain City, Ohio.

The Victorious Life

(From page 344)

bles of life. He said, "There is trouble on the left, right behind and in front of you." The old man couldn't stand it any longer. He stood up and said, "Yes, brother, but it's always open at the top."

This is life's greatest lesson. If we learn it, we shall never go down in defeat. We may get down, but we'll never be out. God is ever waiting to smile upon us and take our hand. In his strength we can rise and go on.

In one of the art galleries of London there hangs below the great dark dome the Christ upon the cross. The guide will tell you to stand and look up intently at the cross. As you look up into the darkness at the cross slowly there comes into the background a great and awful but kindly face. It is the face of God. My friends, back of

four-page bulletin each week, have our share of plays, pageantry, drama and church dinners.

We feel that we just have an average healthy church program and yet, at times we are bored for something to do. No kiddin'. We'll admit we are a little lean on pastoral calling as about 300 calls per year will cover it all. We spend about three hours per day in our study, may be this is pretty lean also, but here are a few things we are doing to take time off our hands.

Last year we wrote three booklets and had them published. We are writing two daily features for some forty odd newspapers and every year have from fifteen to twenty-five engagements to speak at Farmer's Institutes in two day sessions. Each year we make from fifty to eighty special addresses for service clubs, P. T. A.'s Brotherhoods, Church school classes, etc.

We will average about two funerals per week and have all the bother at the parsonage door that others have and still we have time to chat with our friends on the street go fishin' and go to the city pretty often and spend the day. But this hue and cry about the busy preacher gets us all bewildered.

Am I too lean in my calling?

Am I too lean in my study?

Am I slipshod in my work?

Are all of my brethren in the ministry rushed as my friends are rushed? Can some of you, good preachers, come up some day and go fishin' with me?

Frankly, Dr. Leach, I'm bewildered.

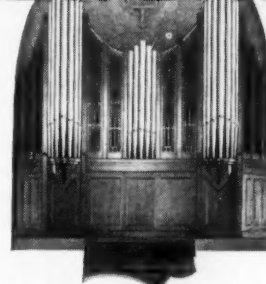
every cross of life God is there. His great strong face smiles upon us. If we anchor our lives to him, we can be victors.

But there is always the part we must do. We must have courage. We must help God use our troubles. We must anchor our lives to God that he may help us. God cannot do these things for us unless we give him a chance. The great apostle, Paul, in writing his last letter before execution, says in Phillipians 2:13, "God works in you both to will and to work for his good pleasure." But notice in the verse before, "Work out your own salvation with fear and troubling." God has done his part, we must do our part.

I began this sermon by telling of the radio message of last week that told of five men in an airplane being forced down on the stormy Pacific waters.

(Turn to page 346)

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Two reached shore alive but three perished. A later report said, "Had the other three remained with the wrecked plane, they too would have been saved. When the plane reached shore the cabin was still dry." Isn't that like life? When things crash for us in the storms of life, we think we must go it alone. The storms of life are too much for us. Great waves of the angry deep break our frail lives across the rocks. This is why Jesus has come and told us of a God who is our Father. This is why he has given us the church. Through the fellowship of the church how we can help each other and increase and keep alive our own anchorage to God. With Jesus Christ as our pilot we can ride the angry waves of life's stormy sea, temptations, sorrow, despair, loneliness, suffering and even death. But we can be victors. We can say with him, "In the world I shall have tribulations, but I will be of good cheer, for I have overcome the world"—now and forever.

Cooperatives

(From page 317)

the dangers of soil erosion were learned by the farmers through the folk high schools. Then the next step in Bishop Grundtvig's philosophy of making nature's bounty available for all was taken—that of solving the problems of distribution. In solving these problems of distribution, the farmers hit upon the co-operative. Without the co-operative, much of the benefit of their scientific agriculture would have been gained only to pass it on to the middle-men, and the people themselves would have been none the better off. Within the past year I heard of a milk contractor who had been in New England getting contracts for milk. He said that the farmers didn't know it, but when they got through delivering the milk he had contracted with them to supply, they would be money out of pocket. A situation similar to this existed in Denmark in the 1880's.

In 1881, a group of clear-visioned and determined farmers got together and organized the first co-operative—a co-operative creamery. The members bound themselves to deliver to their co-operative all their milk, except such as they needed for themselves. The agreement under which

RELIGIOUS NEWS SERVICE DEVELOPS MASTHEAD FOR CHURCH PAGES

(See facsimile above)

A permanent masthead for Saturday or Sunday church pages of newspapers has been produced by Religious News Service. The masthead is 2½ inches wide and 8 newspaper columns long and is designed to be used at the head of the page every week.

Featured on the masthead is the slogan, "Religion is the Foundation of Civilization," with the slogans "Faith, Justice, Freedom, Tolerance" prominently displayed. A quotation from the Bible in both English and Hebrew emphasizes the appeal of the masthead to members of all faiths. On the left side is a drawing of a church and on the right a drawing of the American flag.

The masthead, which is being released in mat form, was developed after consultation with leaders of all faiths. It is being offered at the low rate of one dollar for the mat as a service both to newspapers and community religious agencies.

"We hope that this masthead will make church pages more attractive and will be of great value in creating and promoting a religious consciousness in the community," Dr. Robert A. Ashworth, editor of Religious News Service, said.

Dr. Ashworth suggested that Church Federations, Ministerial Associations and individual clergymen may wish to purchase the mat and present it to one of their local newspapers.

Headquarters of Religious News Service are at 300 Fourth Avenue, New York City.

they were to operate is interesting, because it shows us how a Christian co-operative works. Each member was to be liable for the whole liability of the co-operative. But the profits were to be divided among the members in proportion to the milk delivered to the creamery. The supreme authority of the co-operative vested in their general assembly. No matter how much milk any one member contributed, he had only one vote. At a general meeting of the members, a board of directors was elected who managed the affairs of the co-operative for the members between meetings. These direc-

tors engaged in turn an expert to act as manager. All operating expenses were paid by the co-operative. The most remote farmer had a chance to sell his product with no more expense for collection than was imposed upon the farmers nearest the creamery. Moreover, membership existed only in a real and participating sense, and only on the basis of this active participation were the benefits of the co-operative to be enjoyed. When a member withdrew from the co-operative, by ceasing to participate in the work of the co-operative, his connection and his interest in the co-operative were terminated: he could neither be an absentee owner nor could he trade that interest. On basic co-operative principles similar to these, co-operatives all over the world have operated ever since.

The establishment of creamery co-operatives led to the establishment of other co-operatives—general dairy co-operatives, meat, egg—and finally even to consumer and credit co-operatives. Banks, for the extension of credit at low rates of interest, were opened on this basis. A Personal Loan Bank, charging interest at ten per cent per month, or 120 per cent a year, could hardly compete with a co-operative asking a low rate of interest.

When one considers the extent of the producers', consumers', and credit co-operatives in this little country of Denmark alone, one is surprised that such a growth should have sprung up without our even being much aware of it. In 1931 there were 2,173 producer co-operatives, with a business turnover of 1,131,100,000 kroner. There were also 4,375 agricultural import and manufacturing societies—with an annual business amounting to almost 139,000,000 kroner. One thousand and seventy-four insurance co-operatives were functioning.

We may tend to dismiss this great movement, in which groups of people co-operate to run their own business without allowing private individuals to take too large a share of the benefits of the business—we may tend to dismiss this great movement as something possibly admirably fitted for the people of a small foreign country such as Denmark. We may say that, for our own part, we prefer things as they

are. But what has happened in this one country of Denmark has been happening in varying degrees everywhere; and America itself is already honey-combed with co-operatives. Many organizations with which we do business daily, moreover, may be more or less affected by the principles underlying the co-operative movement. The benevolent orders of which hundreds of thousands of Americans are members are a form of co-operative; and in many of them it is this motive of individual benefit in times of stress, through the pooled resources of the group, that exerts the appeal to membership on the basis of financial security. In the United States there are now 10,000 consumers' co-operative societies. Two thousand, nine hundred of them are farmers' supply associations. Three thousand conduct co-operative banks or credit unions. Three thousand, one hundred are co-operative oil supply associations; and more than a thousand conduct various other services for their members. The membership of American co-operatives alone totals more than two million. Each year they do a business amounting to 400 millions, and they are growing by leaps and bounds as men and women come to realize that the dollars that once went into the spacious pockets of the multi-handed middle-man can now go back into their own. In some co-operatives, members receive dividends through participation amounting to as much as ten per cent. Producers who sell their products through their own co-operatives may rest sure that they are honestly graded, and the expenses incidental to handling and distributing are kept at a minimum. Strange as it may seem, no co-operative, it is said, has ever been known to fail. All over the world this movement is quietly spreading. The International Co-operative Alliance now includes forty-one countries, with an affiliation of some 230,000 societies and a membership of some 100 million. In some cities, and in some countries as a whole, as much as half the business is conducted through co-operatives. And there is no field of business into which the co-operative cannot enter—banks, factories, hotels, houses, grain elevators, retail stores, supply houses, garages, oil companies, hospitals—all have been operated on a mutual use-mutual profit basis.

Orthodox business (to use a term that may serve to distinguish between co-operative business and the usual private capital-private profit form of business), as we have known it in the past, has always been guided by four major dogmas:

(1) That competition is the life of trade.

(2) That, if a business cannot hold its own in the face of competition, then the better company is entitled to survive, and the less able must go to the wall.

(3) That, because business must take all the risks in a competitive business world, it is only meet and proper that those who stake their capital on the venture should reap the greatest rewards of the venture: hence, high dividends, low wages.

(4) That Christianity is not compatible with business; because obviously any business that endeavors to practice the principles of Christianity would not last a week in the world of "practical" business.

The co-operatives have taken orthodox business at its word. And the co-operatives answer orthodox business thus:

(1) "Competition is the life of trade." Very well, then: co-operatives can compete successfully with private profit business because co-operatives cut out the profits of the middle-men and return the profits to the users of the co-operative, and to the original creators of the wealth.

(2) Since business stands or falls on its ability to compete successfully with other business, then it predicates its own cheerful—and peaceful—retirement in the rise of the co-operatives.

(3) The co-operatives agree that perhaps to the investor of capital should go the chief spoils; but since *all* invest in the co-operative, then it is only fair that *all* should share the wealth created.

(4) That business had been traditionally in a realm of its own is not disputed by the co-operatives; and it is conceded that in that world the practice of Christian principles may have invited extermination; but co-operatives believe that Christianity *can* be practiced, and, at least to a greater extent than is yet true in the usual business, *is* practiced, in the system known as the co-operative system. Christianity is practiced at least to this extent: that the profits of business are more equitably distributed among the creators of the wealth, and, through this more equitable distribution, a more normal and satisfying life is made possible to the masses who benefit by the co-operatives.

The Christianity of the co-operatives is seen best in this: that the motive for carrying on the business of the co-operative is not that of the accumulation of private profit by a few individuals, but to serve one another, and in serving one another to distribute among the users of the co-



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operative the wealth that all in the co-operative help create. From the strictly economic point of view, the value of the co-operative is that wealth is distributed as it is created, and the paralysis that sets into our present system is cured by the initiative of the people themselves getting together to work co-operatively for their own common betterment. It is noteworthy that the co-operative has come into being in those very crises, caused by a laissez-faire economic practice, when business, operated on a private capital-private wealth philosophy, was powerless to set in motion the wheels of distribution.

The first Christian communities—about 40 A. D.—initiated a co-operative movement which went even farther than that which co-operativists today practice. "And they continued stedfastly in the apostle's doctrine," we read in the Acts, "and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing with one accord . . . and breaking bread from house to house, did eat their meat with gladness and singleness of heart. . . . And the Lord," says the historian significantly, "added to the church daily such as should be saved." (Acts 2.)

Do the co-operatives now offer us a better system of economy—a system more nearly Christian than that under which we have been living ever since the rise of the modern individualist-capitalist era? Are we on the threshold today of a new Christian type of society—in which Christian co-operatives, organized by consumers and producers, not for private profit but primarily for mutual service, shall be the economic order of the new tomorrow? For the present, perhaps we can only endeavor to determine whether we ourselves believe the Christian co-operative method has more to offer us in providing us with the fruits of God's bounty, than the "system" under which we have been breaking down every few decades. Whether co-operatives, as a more Christian business form, will supplant many or all of those methods we now practice, rests, of course, with the future to reveal. We may not even desire any such change of system. We may prefer that our millions of Lazaruses shall ever be partakers of the abundance of evils of life as we know they do today; for it is still true that between the rich and the poor "there is a great gulf fixed," that neither can pass over. But can such a system be called Christian?

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Advertisers' Index

	Page		Page
A			
Acme Book Service.....	345	McShane Bell Foundry Co.....	319
All-Church Publicity Association.....	347	Meierjohan - Metalcrafts - Wengler, Inc.	326
Allen Press.....	349	Meneely Bell Co.....	332
American Sunday School Union.....	332	Metal Sponge Sales Corp.....	327
Arrow Letter Service.....	343	Mitchell Manufacturing Company.....	321
Art Bronze Company.....	334	Mogull Bros. Inc.....	329
Ashtabula Sign Co.....	320	Moore Co., E. R.....	337
Association Press.....	335		
Austin Organs, Inc.....	329	N	
B			
Bible Poster Stamp Co.....	338	National Academic Cap & Gown Co.....	344
Broadman Press.....	336	National Pictures Service, Inc.....	336
C			
Central University.....	332	National Publishing Company.....	350
Chicago Theological Seminary, The.....	344	National Religious Press, The.....	314
Clark Co., Inc., W. L.....	339		
Clerical Tailoring Co.....	343	O	
Cokesbury Press.....	331	Orgatron.....	319
Collegiate Cap & Gown Co.....	343	Ostermoor & Co., Inc.....	338
Collins, Son & Co., William.....	333	Oxford University Press.....	329
Constitutional Government League.....	339		
Cook Publishing Co., David C.....	337	P	
Cotrell & Leonard.....	Third Cover	Peabody Seating Co.....	342
Cox Sons & Vining.....	342	Pilgrim Press.....	323
D			
Dail Steel Products Company.....	326	Pittsburgh Typewriter & Supply Co.	339
Deagan, Inc., J. C.....	339	Prentice - Hall Company.....	Back Cover
DeMoulin Bros. & Co.....	338, 344		
Denison & Co., T. S.....	345	R	
Devine, F. H.....	319	Rangertone, Inc.....	329
Dry Hotels.....	320	Redington & Co., J. P.....	342, 344, 347
E			
Eastern Manufacturing Co.....	343	Revell Co., Fleming H.....	298
F			
Flanagan & Biedenweg.....	329	Rodeheaver Hall-Mack Co.....	Third Cover
Fortuny's, Publishers.....	323	Royal Metal Mfg. Co.....	Third Cover
G			
Good, Inc., Carroll.....	328		
Goodenough & Woglom Co.....	323	S	
Gospel Trumpet Co.....	349	Scribners, Charles, Sons.....	332
H			
Hall, Inc., J. M.....	334	Shelton, Hotel.....	347
Hall Organ Co., The.....	Third Cover	Shomo, Harvey L.....	327
Harper & Brothers.....	333	Standard School Equipment Co.....	341
Heyer Corporation.....	342	Stelz Co., The.....	327
Hope Publishing Co.....	325	Sundt Engineering Co.....	323
I			
Ideal Pictures Corporation.....	338	T	
Iden, Raymond.....	341	Thomas Communion Service Co.....	344
Individual Communion Service Co.....	342	Tillman, Charlie D.....	338
International Bronze Tablet Co.....	341	Tralle, Henry E.....	317
K			
Keck, H nry (Stained Glass Studio).....	243	Twentieth Century Quarterly.....	320
Keltner Mfg. Co.....	339		
Kilgen & Son, Geo., Inc.....	297	U	
Krogmann, John (Artist).....	334	United States Bronze Sign Co.....	Third Cover
Kundtz Co., The Theodor.....	338	United States Gypsum Co.....	313
L			
Lamb Studios, The J. & R.....	338	Upper Room, The.....	298
M			
Maas Organ Co., Ltd.....	341	V	
Macmillan Company, The.....	314, 334	Vogel-Peterson.....	321
Malz, C. M. (Windowphanie Co.).....	336	W	
McCarthy & Simon, Inc.....	347	Ward Co., The C. E.....	344
		Westminster Press, The.....	315
		Westphal, Arnold Carl.....	334
		Wicks Organ Co.....	345
		Willsie, Paul A. Co.....	326
		Winters Specialty Co., H. E.....	Second Cover
		Woolverton Printing Co.....	345

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The cover design used on this issue is taken from a booklet which publicizes the effort to raise some \$10,000,000 to aid the colleges of the Presbyterian Church in the U. S. A. These colleges, like all educational institutions, have been suffering because of economic conditions which have tended to shrink philanthropic wealth. There are fifty-three colleges and fifty-two Westminster Foundations which will be affected by the campaign. Despite many difficulties the campaign has, to date, shown considerable progress and will be continued through 1940.

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One or other of the two groups of national Christians from India, Africa, China, Japan and Mexico who are addressing interdenominational "Post-Madras Conferences" will speak in the following cities during March:

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Editorials

(From page 299)

of tax obligations is the one who is under obligation to the state.

If the New Testament words of Jesus "Render unto Caesar the things that are Caesar's and unto God the things that are God's" means anything at all it means that those who live under the protection of a state, using its coinage and political protection, should gladly pay for that privilege. A church that occupies choice real estate should expect to pay taxes toward the support of the land as an individual should expect to pay that tribute. When it employs individuals who are citizens of a state it should expect to comply with the social standards of that state. The conception of a state within a state is hardly compatible with our American idea.

Another alarming thing in the arguments of those who are opposing the inclusion of church employees in the social securities act is that they are failing to see that the church has employees other than the clergy. It is a clergy-minded protest. They are saying that the denominations can protect their own clergy better than the federal system. That is only part of the issue. What of the cus-

todians? What of the social workers and church visitors who do not usually come within the denominational pension plans? What of the employees in the publishing houses and printing establishment? The clergy may not be situated well for old age but our denominations have accomplished a hundred fold more for them than for these other employees. The federal government has these other groups in mind as well as the preachers. It is tragic that the churches have so long delayed social justice for their own employees. Now to raise a cry of "state church" in an effort to avoid a taxation which may be burdensome is hardly the sporting thing.

Our ideal for a church is one which is strong enough to take its place in the world of men asking no favors or exemptions. Because it pays its own bills it qualifies itself to speak on social and moral issues. Because it asks nothing from the government it can speak against abuses in high places. The best way to make a church subservient to a state is to grant it privileges of exemption from the obligations of citizenship. Then its tongue is tied and moral force abated.

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DEUTERONOMY, 2

38 * But Jōsh'u-a the son of Nūn, 'which standeth before thee, he shall go in thither: "encourage him: for he shall cause Īs'ra-el to inherit it.

B.C. 1491
* Num. 14.
30.
* Ex. 24. 13;
33. 11.
See 1 Sam.
16. 22.

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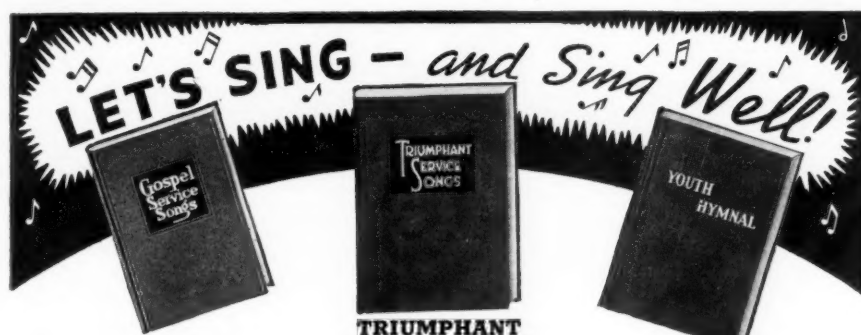
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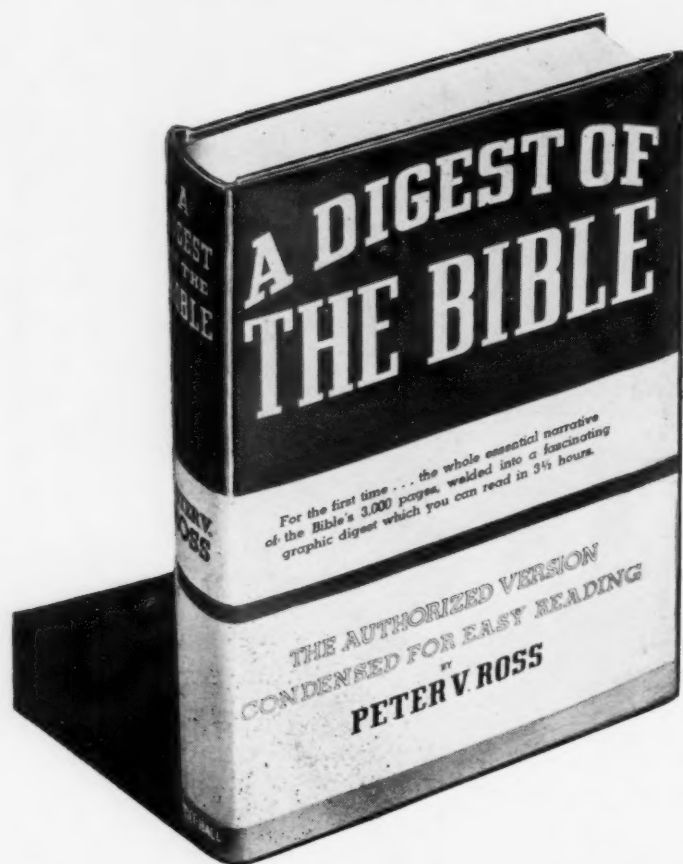
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